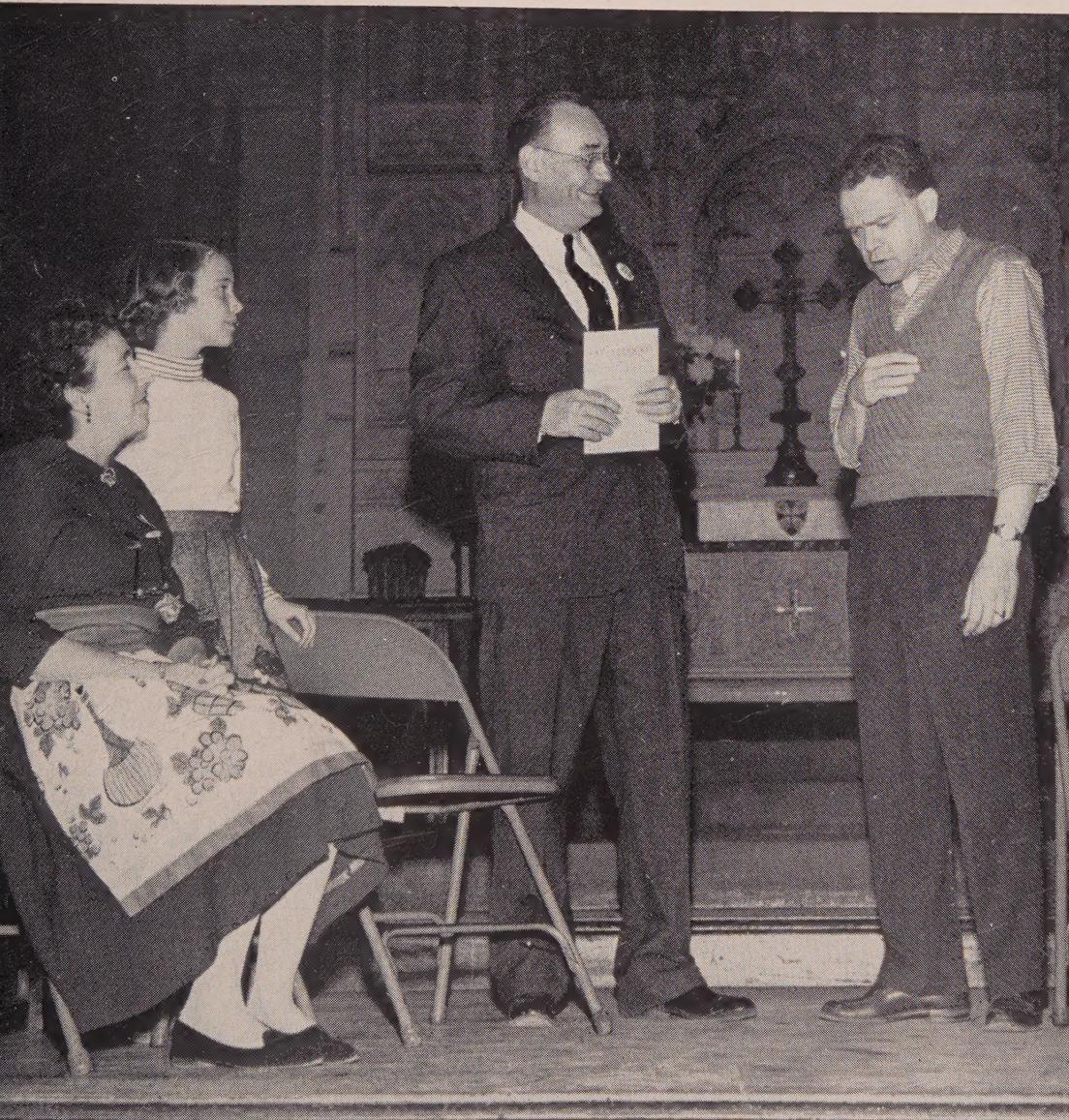


# The Living CHURCH

February 10, 1957

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Christ” in  
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See Page 9

Some Good Things About the Church—P. 15

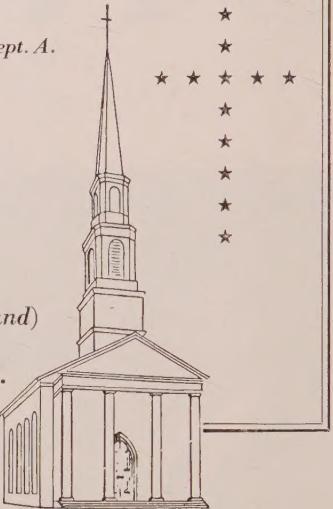
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# The Living CHURCH

Volume 134      Established 1878      Number

A Weekly Record of the News, the Work,  
and the Thought of the Episcopal Church.

PETER DAY REV. FRANCIS C. LIGHTBOURN NANCY A. LYMAN JEAN DRYSDALE JANET WUTTKEN ELIZABETH McCRAKEN PAUL B. ANDERSON, Th.D. PAUL RUSCH, L.H.D. WARREN J. DEBUS	Editor Assistant Editor Literary Editor Managing Editor Manuscript Editor News Editor Associate Editors Business Manager
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The Church We Love      W. N. Pittenger

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## Things To Come

February

10. Fifth Sunday after Epiphany  
Race Relations Sunday, Department of Racial  
and Cultural Relations, NCC.
11. Annual meeting, Division of Christian Education,  
NCC, Cincinnati, Ohio, to 16th.
12. Annual Meeting, Commission on Christian High  
Education, NCC, Cincinnati, Ohio, to 14th.
13. Septuagesima  
Universal Day of Prayer for Students.
14. Annual meeting, Broadcasting and Film Commis-  
sion, NCC, New York City, to 21st.
24. Sexagesima
25. St. Matthias
27. Quarterly meeting, General Board, NCC, Williamsburg, Va. to 28th.

March

3. Quinquagesima
6. Ash Wednesday
8. World Day of Prayer, General Department  
United Church Women, NCC.
10. First Sunday in Lent
13. Ember Day

NEWS. Over 100 correspondents, one in each diocese and district, and a number in foreign countries, are The Living Church's chief source of news. In emergency, news may be sent directly to the editor office of The Living Church, 407 E. Michigan Street, Milwaukee 2, Wisconsin. Such material must be accompanied by the complete name and address of sender. There is no guarantee that it will be returned and publication is at the discretion of the editors. DEADLINE for each issue is Wednesday, 11 days before date of issue. Emergency deadline (for urgent late news) is Friday morning, nine days before date of issue.

MANUSCRIPTS. Articles accepted for publication usually written by regular readers of The Living Church who are experts in their fields. All manuscripts should be accompanied by addressed envelopes and return postage.

PICTURES. Readers are encouraged to submit good dramatic snapshots and other photographs, printed black and white on glossy paper. Subjects must be fully identified and should be of religious interest, not necessarily of religious subjects. Pictures of Episcopal churches are not usually accepted. N.Y. pictures are most valuable when they arrive in time to be used with the news story. All photographs must be accompanied by the complete name and address of the photographer and/or sender and stamped, addressed envelope.

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# LETTERS

When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.

## Long Live Marilyn!

Did I see a boat on the altar of an Episcopal Church at Humphrey Bogart's televised funeral services?

I hope Marilyn Monroe leads a long life. . . .  
STEPHEN BRIGGS  
Olcoster, N. Y.

## U.S. Citizens in Canada

In recent years an increasing number of United States citizens have been coming to live in Canada, some permanently, others for extended periods of time. We are most anxious that they should receive a warm welcome in Canadian parishes when they arrive. It is our common concern that none should become "lost" through this change in residence. For many years the Council for Social Service of the Anglican Church of Canada has been referring Anglicans from Britain to the Canadian parishes to which they are going and we stand ready to offer the same service with respect to our fellow Churchmen who come to Canada from the United States. Personal referrals from parish clergy, with specific information as to the names and addresses of the persons concerned, will be given immediate attention if directed to the Council for Social Service, Church House, 100 Jarvis Street, Toronto 5, Ontario.

LEONARD F. HATFIELD  
General Secretary  
Toronto, Ontario

## An Authoritarian Decree

The House of Bishops of the Protestant Episcopal Church has just issued a pastoral letter following its meeting in the Pocono Mountains. The earlier part of this letter deals with the thought that the world is in a mess and that Christians are bewildered and unhappy about this. It then goes on to state that it is the duty of Christians to support government, that the United Nations with all its faults is the only world government which we have, and that therefore it is the Christian duty of each believer to support the United Nations in the quest for peace.

The pastoral letter comes as a distinct shock to this writer. In the first place, he was not aware prior to this time that the Episcopal Church had taken an official position on regards the United Nations, whereas, the letter states that the Church has pledged full support to the United Nations in contention after convention. In the second place, the decision of the House of Bishops to issue an authoritarian decree to the individual members of the Church regarding a matter that is both political and personal appears to the writer to be a distinct change of church policy. The writer has assumed that in the past the Church was concerned with the salvation of individual souls and believed that good governments would result from having good citizens who make decisions based upon their conceptions of right and wrong. He did not understand that the church would decide for the individual what was politically right and wrong.

The position of the bishops that the United Nations represents a world government even if only a semblance of the same is at least an honest position in contradistinction to the position taken by the United States government and the United World Federalists, Inc., both of which maintain that the United Nations is not intended to be a world government. However, the Bishops enjoin us to support this organization simply because it is a government. This implies that we will coöperate with the militantly atheistic Communists who have declared repeatedly their intention of destroying all religion. Do we coöperate with them with cynical hypocrisy or with blind naivete? Do we do so in disregard of St. Paul's admonition that we should not be yoked with unbelievers? Is it a proper goal of the Church to set up a world government? Our Lord told us plainly that His Kingdom was not of this world, and He is alleged to have been shown the kingdoms of the world and the glory thereof and to have been offered them and to have refused them since the condition was that He coöperate with the devil to gain them. Is our Lord's position reactionary, or isolationist, or simply misguided?

In supporting the United Nations, which proposes to maintain peace by force from above, have the Bishops rejected the position that peace must come from within and that peace must spring from love in the hearts of men? Is a peace obtained through military force alone worth the having?

Finally is the Episcopal Church committed to support of the United Nations under all conditions, or if not, who will determine what actions by the United Nations would justify withdrawal of our support?

THOMAS PARKER

Greenville, S. C.

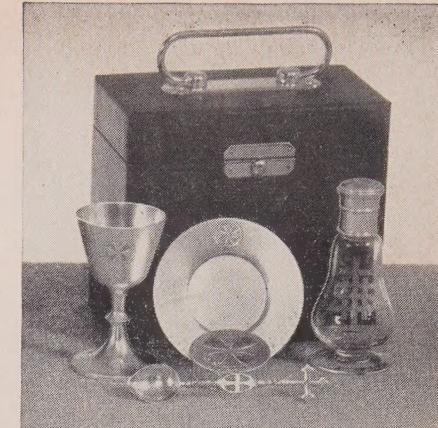
► While Dr. Parker (or any other Churchman) is entitled to his own opinions about what the Church ought to be concerned with and what Jesus taught, the House of Bishops was acting well within its own long-established traditions in its recent pastoral, and was implementing policies previously adopted by General Convention as a whole. Those who think that the Church should be concerned only with the salvation of the individual soul are the ones who are pressing for a policy change.

—EDITOR

## A Cup of Tea

We have read Mrs. Stroup's "Reverend and Mrs." [L. C., January 20th] and do agree with her on the need for impartiality and discrimination by the rector's wife. However, we are presumptuous enough to say that some basic Christian attitudes were left out of these suggestions. Why must we clergy and our wives be so stiff and proper? Why not open our hearts and homes as Christ did? Why not reflect a little spontaneous Christian love? It seems a simple matter to return at least each first neighborly invitation by a return invitation for a cup of tea or an afterdinner dessert. The congregation can hardly know the priest and his wife as part of the witnessing Christian fellowship through an annual open house or an overly impersonal manner!

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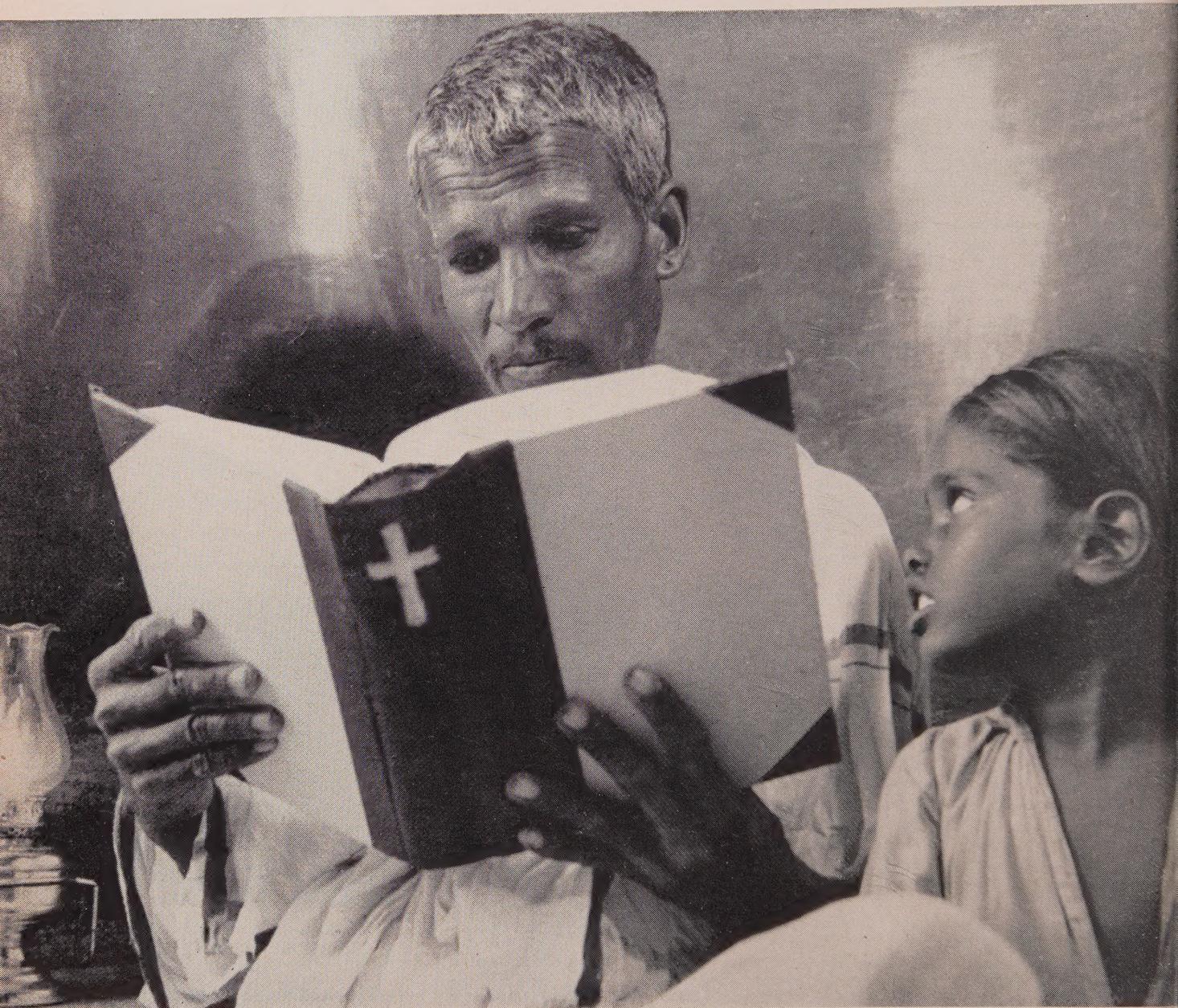
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# “Fullest Possible Fellowship With Church of South India...”—P. 5



At the end of day, an old Indian reads to his son from a Bible translated into the Tamil tongue. "We are thankful," he says, "that the Bible was translated into Tamil so that we, like many other Indians, may know these treasures."

# The Living Church

A Weekly Record of the News, the Work,  
and the Thought of the Episcopal Church.

## Report on CSI Recommends Fullest Possible Fellowship

Observations of delegation during five-week visit to India  
in 50-page report; finds episcopal ordination crucial issue

By CLIFFORD P. MOREHOUSE

Recommendations for "the fullest possible fellowship with the Church of South India consistent with our Anglican principles" marked the report of the delegation to South India, presented at a two-day meeting of the Commission on Ecumenical Relations at the College of Preachers, Washington, January 23d and 24th.

The report was presented by Bishop Lichtenberger of Missouri, chairman of the delegation, and was supported by a report of the theological committee appointed by the Commission, under the chairmanship of the Very Rev. Lawrence Rose, dean of General Theological Seminary.

The Commission directed that both reports be published in one binding as promptly as possible, and be recommended to the Church for study. However, the specific recommendations will be reviewed at the next annual meeting of the Commission, which will put them into form for probable recommendation to the 1958 General Convention.

The delegation's recommendations are receded by a 50-page report, giving in detail the observations of the four-man delegation on its five-week visit to India last August and September. It was written in Manila, where the members had hoped to have the advice of their initial chairman, Bishop Binsted of the Philippines. Because of illness, Bishop Binsted was unable to participate in the preparation of the report, but a note appended by him expresses his full agreement with its conclusions and recommendations. In presenting the report at Washington, Bishop Lichtenberger stressed the unanimity of the delegation in arriving at its findings.

Commenting on the recommendations of the delegation, the report of the theological committee noted that "any regulations which establish limited relations with the C.S.I. at the present time are necessarily interim measures, for some of the formularies of the C.S.I. are frankly acknowledged to be in force only for the 0-year period following the inauguration of that Church. In 1977 there is to be a review of certain important matters of constitution and order." This review will consider specifically "whether there shall

continue to be any exceptions to the rule that its ministry is an episcopally ordained ministry." The theological committee therefore observed: "Obviously, the results of the determination in 1977 of this crucial matter of episcopal ordination may be such as to alter any relations established in the interim with other Churches."

With this note of caution, the theological committee reported: "We have considered the resolutions appended to the delegation's report in which are proposed certain regulations to establish and govern limited relations between the Protestant Episcopal Church in the U.S.A. and the Church of South India. We are in substantial agreement with these recommendations." By action of the Commission, the theological committee was continued and directed to advise the Commission further in considering these recommendations anew a year hence, in the light of discussion in the Church, and with a view to including in its report specific recommendations for General Convention action.

The report of the theological committee thus analyzed the nature of the relations that would be established with the Church of South India if the delegation's recommendations are accepted:

"By the proposed resolutions recognition by permission to celebrate the Holy Communion is accorded only to those clergy of the C.S.I. who have been episcopally ordained. Other ministers of the C.S.I. are granted the privilege of the

invitation to preach already extended on certain conditions to ministers of other Communions under the provisions of Canon 49.

"The provision in the resolutions for communicant members of each Church to accept the hospitality of the other for receiving Holy Communion therein allows for the reception of the Sacrament by members of each Church when temporarily within the dioceses or districts of the other. The extension of such hospitality to C.S.I. communicant members by our Church appears to be in accord with the recommendation of the Lambeth Conference, 1948, that such action be taken 'by an exercise of the principle of economy' (*The Lambeth Conference 1948: Resolutions*, Part I, #54)."

Comparing the recommendations of the delegation with the action of the Church of England, the committee noted:

"Inevitably the measures proposed in the resolutions invite comparison with those passed by the English Convocations in the summer of 1955, as a result of the report of the two joint commissions of the Convocations of Canterbury and York. (See *The Church of South India, being the United Report, etc.*, 1955).

"The effect of the resolutions proposed by the delegation would be substantially the same as that of the English action, save that there are two additional provisions in the English resolutions:

"(1) The English resolutions require of an episcopally ordained minister of the C.S.I., seeking permission to celebrate the Holy Communion in the Church of England, that such permission be 'subject to his willingness, while in England, to celebrate in Anglican churches only, and, where these apply, to the provisions of the Colonial Clergy Act.' This would not be asked of C.S.I. clergy under the resolutions proposed by the delegation.

"(2) The English resolutions make provision for episcopally ordained C.S.I. clergy to officiate as clergy of the Church of England, temporarily or permanently, under the Colonial Clergy Act; and for other C.S.I. clergy to enter the ministry of the Church of England in the regular way. The resolutions proposed by the delegation provide only for participation in our services by C.S.I. clergy within the dioceses or districts (presumably tem-



Photo by James R. Dunlop, Inc.

Attending the two-day meeting of the Commission on Ecumenical Relations\*

porarily) of our Church. No provision is made in the proposed resolutions for episcopally ordained ministers of the C.S.I. to officiate as clergy of the Protestant Episcopal Church."

#### Against Full Intercommunion

The theological committee added:

"We agree with the position expressed in the delegation's report that while the C.S.I. is 'in process of formulating its Faith and Order, developing its Prayer Book, and unifying its ministry' full intercommunion should not be recommended. The proposed resolutions appear to us to embody at the present time 'the fullest possible fellowship with the Church of South India consistent with our Anglican formularies and the Faith and Order of the universal Church received and practiced in our Communion'" (*Delegation's Report*).

In its report, the delegation gives detailed observations of its visit to 11 of the 14 dioceses of the Church of South India, laying special stress upon liturgy and worship, theological education, women's work, and the episcopate. Special attention is given to the problem of the continuing Anglicans in Nandyal, with an analysis of the complex factors, both theological and non-theological, involved in what has been described as the grievous breakdown of Christian fellowship in that area.

"In assessing the situation in Nandyal," says the delegation report, "one thing becomes clear — there are many factors involved: the lack of constitutional procedure, economic considerations, allegiance to S.P.G. (the Society for the Promotion of the Gospel), a family feud, theological differences. To view the continuing Anglicans in Nandyal either as defenders of

the Catholic faith or as obstructionists standing in the way of union is to misunderstand the case completely. This is how involved the matter is.

"At the time of union, some of the people in Nandyal wanted a certain man as bishop even though he was a layman. This, of course, was impossible. But if he could have been made bishop the whole situation might have been reversed. Those now in the C.S.I. would have been the continuing Anglicans and the present continuing Anglicans would have been in the C.S.I. It must be remembered that in Nandyal all are Anglicans, either ex- or continuing. Several C.S.I. congregations are more Catholic in ceremony than the continuing Anglicans. The Commissary (Bishop Partridge) believes that the predominant factor in the breakdown was the prestige of the S.P.G. But we were unable to learn why the prestige had so strong an influence on certain people in Nandyal and so little on others."

#### Six Wrong Things

Special attention was given also to the six points of the 1946 Derby Report, characterized by *THE LIVING CHURCH* a year ago as "the six things that are wrong." Briefly, the delegation's comments may be summarized as follows:

1. As to credal orthodoxy, "it is probably true that the C.S.I. as a whole is more orthodox in belief than our own Church."

2. On the sacraments, "much has been learned since 1947. There is a growing appreciation of sacramental worship."

3. On the Derby Commission's suggestion that Confirmation be made the general rule of the Church, the delegation quoted without comment the reply of the C.S.I. that "the practice of Confirmation

is being increasingly used and valued," but that "in view of the current study of Christian initiation and the lack of sufficient agreement among Christian scholars it would be unwise for the C.S.I. to apply one general rule."

4. On the authority of bishops, "even though it is quite unlikely that any proposal which did not have the bishop's approval could survive" the complicated constitutional procedure for overriding them, "we agree that there might well be a modification. . . . In practice, however, the bishops of the C.S.I. are unquestionably the guardians of the faith and the symbols of unity."

5. On the suggestion that there should be reconsideration of the ultimate relation of the C.S.I. to other Churches not episcopally ordered: "The C.S.I. will not cut itself off from any of its parent Churches; whatever our decisions as to our relationship with the C.S.I. we must accept this as a fact."

6. "The final point of the Derby Report raises the most serious questions. Will there continue to be exceptions at the end of the 30-year period to the rule that the ministry of the C.S.I. be episcopally ordained? . . . This question can be answered only by the people who have

\**Back Row:* The Very Rev. John B. Coburn, the Rev. John V. Butler, the Rt. Rev. Stephen F. Bayne, Jr., the Rt. Rev. John Brooke Mosley, the Rev. William S. Wolf, the Rev. Floyd W. Tomkins, the Rt. Rev. Robert F. Gibson, the Rev. Powel M. Dawley, the Rev. Edward R. Hardy, the Rev. James W. Kennedy.

*Middle Row:* The Rt. Rev. Arthur C. Lichtenberger, the Rt. Rev. Lauriston L. Scaife, the Ven. Rev. William H. Nes, Mr. Harry Oborne, the Rt. Rev. Donald H. V. Hallock, Mrs. David West, the Rev. John S. Higgins.

*Front Row:* Mrs. Lawrence Doty, the Rev. Gardner M. Day, Mr. Albert A. Smoot, Mr. Clifford P. Morehouse, the Very Rev. Lawrence Rose, the Rt. Rev. Angus Dun.

own up in the C.S.I. and who will have make the decision in 1977. There are, present, two irreconcilable principles at work: that the ministry of the C.S.I. shall be one, and that C.S.I. shall maintain communion with the parent Churches. These are the principles to which the C.S.I. is committed." This anomaly is one of the facts we must consider in determining the nature of our relationship to C.S.I."

On episcopacy, the delegation reports: "There can be no doubt as to the deviating adherence of the C.S.I. to episcopal consecration and ordination within itself. There is, also, no doubt at it is the intention of the C.S.I. to continue the three-fold ministry in its storic form and as it was received through Anglican bishops at the inauguration of the C.S.I. . . .

"We were anxious, in this regard, to learn more of the temporary breakdown"

the conversations with Lutherans on this subject. "Quite clearly, the negotiations have been suspended for the present because in the eyes of Lutheran leaders the C.S.I. has moved into 'a solid and rigid position' with respect to the storic episcopate." The statement of the C.S.I. members at the Bangalore discussion with the Lutherans [L. C., August 2, 1956] is appended to the report.

#### Dead Hand of the Past

In a section of General Observations, the delegation noted "some matters on which we have reservations and some matters in which we hope for further progress." Among these were:

1. A fervent hope that the process of Anglicanization may be speeded. "In our estimation the dead hand of the past is still too evident, especially in monochrome dioceses, whether ex-Anglican or otherwise."

2. The permissive character of the C.S.I. liturgy, and the forms for Baptism and Confirmation. "We very much hope that as the C.S.I. develops its Prayer Book, the use of C.S.I. services may be more than permissive, for this will greatly aid the unity of the Church."

3. Irregularity in sacramental practice, particularly "the widespread use in the Holy Communion of unfermented grape juice as a substitute for wine."

4. The deep commitment to an educational program, so that "its presbyters and themselves harried and harassed by a time-consuming administration of Church schools. These schools are increasingly secular in character and government interference is ever more pressing."

On the positive side, the delegates were impressed very favorably with . . . the sense of fellowship that exists in the C.S.I." They felt that both clergy and laity "believe that they have gained immeasurably by the union," and find strong witness to the fact that walls of partition have been broken down."

They "noted with approval the reverent devotion with which the Holy Eucharist was invariably celebrated and received," and the increasing frequency with which it is celebrated.

They also were "impressed with the large part played by laymen and women in the Church, not simply as village catechists and evangelists, but on every level of the Church's life."

All members of the delegation and of the theological committee were present at the meeting of the Commission on Ecclesiastical Relations during the special order for discussion of their reports. The Commission voted unanimously to receive both reports and to print them for circulation in the Church,\* with a covering statement expressing appreciation and concluding:

"The Church of South India is not a perfect solution, but it contains what we

## West Coast Priests' Institute Offered by ACU This Summer

A picturesque setting in the Redwood forests of Northern California was chosen for the site of the newest Priests' Institute this summer. The plans to expand the institutes were announced by the Rev. Hobart J. Gary, chairman of the American Church Union's committee for Priests' Institutes, who said the new West coast institute will be held at St. Dorothy's Rest Camp, Meeker, Calif., May 6th to 9th.

The Rev. Tod W. Ewald, rector of Holy Innocents' Church, Corte Madera, Calif., is chairman of the Western Institute. In describing the location of the new institute Fr. Ewald said: "St. Dorothy's is about 50 miles north of San Francisco in the beautiful Russian River area. It is about 10 miles from the Pacific Ocean and in the heart of the Redwood Country."

The general topic for the 1957 Priests' Institutes, said Fr. Gary, will be the "Liturgical Movement." Fr. Gary said that the lectures and discussions will fall into three categories: "The Western Tradition and Current Liturgical Ideas," "The Liturgical Movement in the Roman Church and The Future of Anglicanism," and "Parish Liturgics: the People of God and the World of God."

Besides the new California location, institutes will be held at St. Peter's School, Peekskill, N. Y., from June 11th to 14th, and at the Bishop McLaren Center, Sycamore, Ill., from April 29th to May 2d.

\*To be entitled *Report on South India*, obtainable on publication from the Order Unit, National Council, 281 Fourth Ave., New York 10, N. Y.

believe to be the essential elements of truth, and it is a going concern. To reach some measure of brotherhood with the people of that Church and to lend whatever encouragement and strength we can to them requires both imagination and courage on our part. We therefore commend these proposals to our Church in the sincere hope that laity and clergy alike will study them carefully, recognizing both the difficulties (which are plain to see), and also the challenge they present to our own freedom and to our confidence in the principles of our heritage."

## Ecumenical Meetings for 1957 Discussed by Commission

In addition to its consideration of matters relating to the Church of South India, the Commission on Ecumenical Relations had a full and varied agenda. Items included reports on ecumenical meetings during the past year, and plans for those scheduled for the summer of 1957, consideration of matters concerning inter-Anglican relations, and review of new publications in the ecumenical field.

Among the important meetings next summer at which the Episcopal Church will be represented are the North American Conference on Faith and Order at Oberlin College, a consultation on the place of the laity to be held at New Haven under auspices of the World Council of Churches, ecumenical institutes in various parts of the country, and a world conference on Christian use of radio and television to be held at Frankfurt, Germany, in May.

Bishop Higgins of Rhode Island called special attention to the Anglican cycle of prayer. He urged its publication in parish and diocesan papers and its widespread use in the Church both corporately and individually. Bishop Scaife of Western New York spoke of plans for the extension of the Fellowship of St. Alban and St. Sergius in this country, to foster mutual understanding between Episcopalians and members of the Eastern Orthodox Churches.

The resignation of Dr. Einar Jacobsen as a member of the Commission was accepted, and the president of the House of Deputies was requested to name a lay member to take her place. Provision was made for a nominating committee to suggest names to the Presiding Bishop for representation in various ecumenical conferences and activities.

## Appoint Lambeth Secretary

The Archbishop of Canterbury has appointed the Bishop of Peterborough (the Rt. Rev. R. W. Stopford) to be episcopal secretary to the Lambeth Conference to be held in 1958, according to the London *Church Times*.

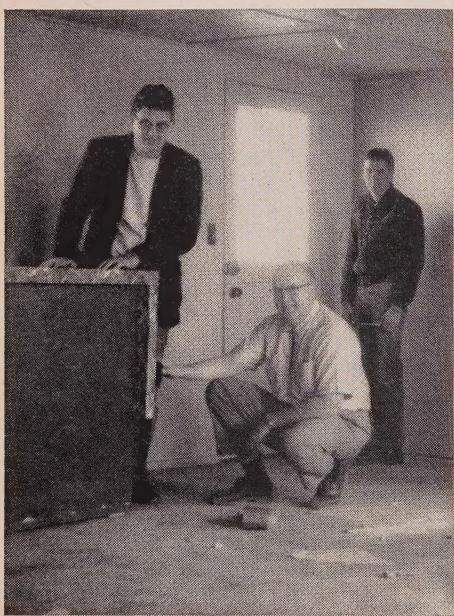
# Converted Barracks Serve as New Home For Growing Company in Army of Christ

For many years the 20-odd communicants of Ascension Mission, Colby, Kan.—some of whom live many miles away—had met for worship in homes, in churches of other communions, and in the Community Building. Services were held monthly, and later, semi-monthly, by the Rev. Rodney F. Cobb, vicar of St. Paul's Church, Goodland.

But when Mr. Charles A. Schiefen, who is not himself a member of the mission, gave the little congregation the use of half a barracks building, he gave them as well a new impetus, new vigor, and a new vision. For the people of Ascension Mission decided that this was their first step toward a new church of their own, and as such they called it the Chapel of the

But there was more to show for the hours of labor than material beauty and comfort. There were three persons to be confirmed, three acolytes trained, an active Church school and a chapter of the Woman's Auxiliary. There was the backing, support, and admiration of the whole community, evidenced in gifts and words, in flowers sent by the Methodist Church and a letter of welcome from the town's ministerial association. There was the familyhood that came from working and aspiring together, the warming knowledge that all had shared in the project, and the rich satisfaction of having served their Lord with time, wealth, and labor.

Under the barracks roof of the Chapel of the Ascension has been mustered, and armed, a goodly company of the great Army of Christ.



Building the altar for the Chapel of the Ascension: Harold Lefman, Kenneth Maricle, and James Pechin.

Ascension. With new purpose, they pitched in together to make of it a fit and pleasing place for worship, for they were determined that, though it was to be temporary, it should not be a makeshift. The men — and Mr. Schiefen with them — worked countless hours in his workshop, which occupied the other half of the building (a carpentry shop being a not unfitting neighbor to a Christian chapel!). Planned and executed in contemporary design by the men, the furnishings produce a simple, warm, and worshipful interior.

By Advent Sunday, the date set for the visitation of the Rt. Rev. Arnold M. Lewis, Bishop of Salina, the chapel was in readiness: walls painted, windows curtained, floors finished, and the aisle carpeted, the altar, credence, pulpit, altar rail and kneelers completed and in place. Nearly 50 people filled the chapel at that first service.

ber of this parish think of himself as a representative of Christ, doing His work in the world today; for it is only in Him we find our peace and our ultimate destiny."

## Rev. C. W. Welsh Named Editor of Forward Movement

The Rev. Clement W. Welsh, associate professor of religion at Kenyon College, has been appointed new editor of *Forward Movement* Publications, according to an announcement made by Bishop Sherrill. Mr. Welsh will succeed the Rev. Francis J. Moore, editor of the *Forward Movement* since 1950, who, under the provisions of the canons, will retire on August 27th.

In making the appointment Bishop Sherrill acted on the recommendation of the Rt. Rev. Henry Hobson, Bishop of Southern Ohio and chairman of the executive committee of the *Forward Movement*.

Making known Dr. Moore's retirement, Bishop Hobson wrote: "Through almost eight years, Dr. Moore's great gifts as a writer and editor have enabled him to make a unique contribution, not only to the Episcopal Church, but also to many other Communions and to countless individuals throughout the world. There is hardly a country anywhere to which the *Forward Movement* publications do not go."

Mr. Welsh has been a member of the faculties at Kenyon for 14 years. At present he is associate professor of religion and chairman of the department of religion in the college, and associate professor of theology at Bexley Hall. He is also acting chaplain.

Mr. Welsh was graduated from Harvard in 1934 and earned his Bachelor of Divinity degree from Episcopal Theological School in 1937 and subsequently served St. John's Church in Waterbury, Conn. In 1939 he returned to Harvard to begin graduate work in the history and philosophy of religion. During this period he was rector of St. James's Church in South Groveland, Mass.

Mr. Welsh had published many articles, poems, and reviews, and he is founder and editor of a parish newspaper, *The Gambier Observer*, which is modeled on a paper of the same name first established in Gambier in 1830. Under the pseudonym of John Wellington Wells, he is author of a detective story which won a prize some years ago from *Ellery Queen's Mystery Magazine*.

*Forward Movement* publishes a devotional pamphlet, *Forward — Day-by-Day*, which has an average circulation per issue of 400,000. Under Mr. Moore's direction, over 200 other items have also been made available, not only in the Episcopal Church but in other communions and individuals in almost every country in the world.

## TS to Have Fr. Smith First Monk on Faculty

new precedent will be established at General Theological Seminary, New York City, when the Rev. Theodore Smith becomes the first monk to serve on faculty of the seminary. Fr. Smith, who will be a lecturer in Biblical Theology at the seminary during Easter term, will teach courses on the West's interior life on the pastoral application of ascetical theology, as well as fill engagements to speak and conduct retreats and quiet days in several dioceses. Since 1954 prior of the mother house of the Society of the Sacred Mission located at Kelham, England, Fr. Smith has served also as examining chaplain to the Bishop of Manchester and is a member of the Church of England Council on Foreign Relations. His predecessor in the dual lectureship at the seminary was Rt. Rev. Kenneth Riches, now Bishop of Lincoln.

A new library for the seminary was the main topic of discussion at the annual fall-winter reunion of the General Seminary alumni. The Very Rev. Lawrence Seeger, dean of the seminary, announced that the seminary will shortly engage in a campaign for the construction of a new library and other facilities urgently needed by the school.

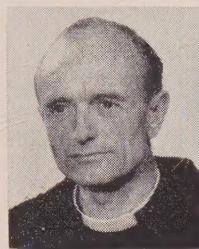
The present library, Hobart Hall, was built in 1884 with space for 35,000 books. Today it is inadequate either to house the present collection of 120,000 volumes, to provide proper conditions of reading and study for the student body. To secure adequate and modern housing for a major library of the Church with its magnificent collection of early printed volumes, manuscripts, and source materials will be the major objective.

The proposed new unit of building will also provide expanded administrative offices, a modern deanery, additional apartments for married personnel, and much needed living space for graduate students. It is hoped that construction of new buildings may begin in 1958 or 1959.

## West Palm Beach Church Wins Almost 2,000 Members

The rapid growth of Episcopal churches in Florida was once again demonstrated in the annual report of Holy Trinity Church, West Palm Beach, where a congregational increase of 1,713 members was recorded for 1956.

The Rev. James Sterling, rector, told the annual parish dinner meeting that there were 1,226 new communicants and 200 persons baptized during the year.



FR. SMITH

The Rev. Harry H. Blocher, perpetual deacon, said the church's plans for 1957 feature a parish life mission. There will be a healing mission in 1958, and a preaching mission in 1959. Curate of the church, the Rev. William Lillycrop, who also is vicar of Grace Mission, sponsored by Holy Trinity, said that in one year the mission has gained 60 new members and now has a total of 105. The mission has acquired property for a church plant.

## Patriarch Alexei Postpones Meeting with World Council

A meeting in Paris between representatives of the Russian Orthodox Church and the World Council of Churches, scheduled for the end of January, has been postponed at the request of the Moscow Patriarchate, it was announced at World Council headquarters in Geneva, Switzerland.

The announcement quoted Patriarch Alexei as saying that the Russian Church representatives need more time to prepare for the meeting. It added that there would be a further exchange of correspondence to determine a new date.

Last August, the World Council's Central Committee named its chairman, Dr. Franklin Clark Fry of New York, president of the United Lutheran Church in America, and Dr. W. A. Visser 't Hooft, the council's general secretary, to meet with leaders of the Russian Church. The two Church officials were appointed after Dr. Fry presented a report on behalf of the council's executive committee which convened earlier at Vienna. The executive committee commended the idea of holding conversations with the Russian Church.

Dr. Fry told the Central Committee that Metropolitan Nikolai of Krutitsky and Kolomna, the Russian Church's foreign secretary, favored holding meetings between small delegations from the World Council and the Moscow Patriarchate.

[RNS]

## Coptic Church Leader Arrested As Spy by Israeli Authorities

Archimandrite Joachim El Anthony, leader of the Coptic Orthodox Church in Israel, was arrested by Israeli authorities on charges of espionage on behalf of Egypt.

The 45-year-old Egyptian-born priest was taken into custody as he crossed into Israeli territory through the Mandelbaum Gate from the Arab-held Old City.

Arab sources said that Archimandrite El Anthony had already been tried, but Israeli informants denied this. They said his trial would take place "shortly" and would be conducted in secret.

The Coptic Church is the largest Christian body in Egypt, with some 2,500,000 members.

[RNS]

## 10,000 Churchmen Visit Parishioners in Connecticut Crusade

Over 10,000 Connecticut "Crusaders" have been practicing for the past month in preparation for making calls on the 70,000 communicants of the diocese during a Lenten "Crusade for Christ." The Crusade, requested by Bishop Gray at a series of area dinners late in 1956, will combine evangelical zeal with old fashioned Christian principles as all Episcopalians will be asked to do four specific things during Lent.

- ✓ Pray daily and use the special Crusade prayer written by the bishop.
- ✓ Worship in church each Sunday in Lent and attend as many special weekday Lenten services as possible.
- ✓ Try to bring at least one non-churchgoer with them to each service attended.
- ✓ Endeavor in Lent to bring at least one person to Baptism or Confirmation or both.

The Crusade got underway officially on January 20th when a combination service and rally was held at Christ Church

## The Cover

Community Players act out how a typical personal call should be made in the home. Shown, from the left: Mrs. Marion O'Donnell, Kate Beardsley, A. Peter Gravengard, and John Clyne. All but Mr. Clyne are members of Trinity Church, Wethersfield, Conn. Mr. Clyne is a member of St. James' Church, West Hartford, Conn.

Cathedral in Hartford. In attendance were more than 1,000 persons including rectors or priests-in-charge of the 184 congregations in the diocese plus members of each church's special Crusade Committee.

The service combined inspiration in the form of an address by the bishop with instruction in the form of a mock training call given by the Community Players of Wethersfield, Conn. The chancel of the huge Gothic Cathedral served as a stage as the players acted out a typical Crusade call to be made in the home. The actual Crusaders will make their calls on the Sundays of February 10th, 17th, and 24th, in an attempt to get Church people to sign a pledge to carry out the four-point program listed above. The pledge card will then be sent by the Crusader to the bishop through the local church.

At the conclusion of the service at the cathedral, materials for use in the Crusade were distributed to representatives of all churches. The materials included a prayer-pledge card for each member of the diocese, identification buttons for all Crusaders, Crusader kit envelopes, special

bishop's messages in sufficient quantities for each home in the diocese, posters for use in the churches, general instruction sheets, and a copy of the mock Crusade call as a training aid. The January issue of *The Connecticut Churchman*, the official diocesan house organ, featured the Crusade and was distributed to 14,000 homes instead of the usual 5,000, owing to a special promotion of that issue.

The Crusade prayer, written by Bishop Gray, is as follows:

"Revive Thy Church, O Lord, beginning with me,  
Awaken in me a deeper love for Thee,  
Quicken my desire to serve Thee with heart  
and mind and strength,  
Help me to bring others to know and worship Thee. Amen."

## Brotherhood of St. Andrew Elects H. G. Sapp President

Henry G. Sapp, of Columbus, Ga., was elected president of the Brotherhood of St. Andrew at the annual meeting of its National Council held at St. Paul's Church, Richmond, Va., January 5th. He will take office as full-time head of that organization December 1, 1957.

Mr. Sapp, who will retire from business, will reside at York, Pa., where the headquarters are located. He will succeed Francis E. Armstrong, of York, Pa., the retiring president.

Other elections, effective at once, include: Bishop Sherrill, honorary president; Col. Paul Rusch, of Tokyo, Japan, honorary vice-president; and the Very Rev. Clarence R. Haden, Jr., dean of Grace and Holy Trinity Cathedral, Kansas City, Mo., chaplain.

Also elected as vice-presidents were James L. Houghteling, of Washington, D. C.; Lt. Gen. John C. H. Lee, York, Pa.; Fred C. Gore, Wilmington, Del.; Stirling Logan, Middletown, Conn.; Joseph D. Henderson, New Orleans; S. W. Rolph, Philadelphia; Nicholas A. Peth, Dayton, Ohio.

Re-elected treasurer was Arthur M. Waldron, Lakewood, Ohio, and newly elected assistant treasurer and secretary is Carleton Barker.

The Junior Committee, meeting at the same time, designated the Rev. Robert H. Mize, Jr., of Salina, Kan., as their delegate to the annual convention of the Brotherhood.

The convention will be held at Colorado College, Colorado Springs, August 27-30, 1957. The college was selected because the greatest growth in the work has been in the West and Southwest.

A record \$66,000 budget was adopted for the national organization. A campaign for special contributions totaling \$25,000 will be launched, so that further extension work may be undertaken with the employment of additional field secretaries. At present there is only one such representative at work.

## Student Training Courses For Vacation Church School To Be Sponsored by ACU

A program for training leaders of vacation Church schools is being sponsored by the American Church Union, it was announced by the Rev. Donald W. Lloyd, Ossining, N. Y., national chairman of the Religious Education Committee of the ACU. Fr. Lloyd described the plan as follows:

"Something new and something old. The vacation school method of teaching our young people is an old and a tested one. The program of the American Church Union Committee on Religious Education is new. The ACU is sponsoring a course of training for a carefully selected group of seminarians and college young people to be held at the DeKoven Foundation, Racine, Wis., this June. After a week of intensive training under religious education experts, these leaders will be divided



REV. D. W. LLOYD

## Living Church Author Receives Congratulations from President

By FRED SONTAG

A personal letter from President Eisenhower in appreciation for the support he received in an article published in *THE LIVING CHURCH*, [L. C., October 7th] was received by the author, the Rev. Gordon Charlton, of the Overseas Department of the National Council.

Writing from Augusta, Ga., where he was working on important state papers and taking a brief rest, the President said:

"Dear Rev. Charlton:

"I have now had the pleasure of reading your statement in *THE LIVING CHURCH* for October seventh in support of the Republican cause in the recent general election.

"I want to express my appreciation, not only for what you said and the effective manner in which you said it, but even more so for the fact that you undertook by your statement to stimulate others to think soberly on the great issues facing the nation.

"With warm regard,"

The fact that President Eisenhower gets to see *THE LIVING CHURCH* from time to time came as no surprise to Washington observers who know the President's deep interest in religious matters. Fr. Charlton also received a letter praising the tone and content of the article from an assistant to the President, Sherman Adams, former governor of New Hampshire, a devoted Episcopalian.

into teams of two to proceed with vacation school work in parishes as assigned.

"Under the able leadership of the Rev. Albert Meereboer, West Bend, Wis., the diocese of Milwaukee has developed a summer vacation school program over the past five years. Fr. Meereboer is assisting in setting up the ACU national training program. In Milwaukee his summer schools got results. Statistically the Milwaukee program has resulted in an enrollment of about one non-Episcopal or unchurched child for every Episcopal child entered in the rural areas, while in urban centers the non-Episcopal enrollment was as high as 80 to 90%, with a good carry-over into winter Church schools and confirmation classes."

Fr. Lloyd described the details of the plan as follows:

"After the young people have been trained at DeKoven Foundation they will be prepared to carry out a definite program consisting of a community canvas during the first week with a training program in the afternoon or evening for local teachers and workers who will assist with the vacation school. This is followed by two weeks of school conducted along Catholic lines with good, practical courses based upon the "Three Catechisms" published by The Order of the Holy Cross. These courses will form the basis for Catholic worship and Catholic discipline which will be demonstrated and in which the children will be trained — according to local parish usage and the parish priest's desires."

## Fr. Shoemaker to Preach On Episcopal Radio Program

The Rev. Samuel M. Shoemaker, rector of Calvary Church, Pittsburgh, will be the speaker on "The Episcopal Hour," a series of radio programs presenting to preachers of the Church. The program begins its 12th annual series of broadcasts on February 10th with 11 weekly 30-minute shows.

"The Episcopal Hour" is produced by the Episcopal Radio-TV Foundation and is heard over the largest free-time radio network of any religious program in America. Its facilities include over 300 radio stations in America, outlets in four foreign countries and the full Armed Forces Radio Network, which takes around the world, even behind the Iron Curtain.

The program, which is set in a framework of liturgical music and well-known hymns, will hold its concluding broadcast on Easter Sunday, April 21st. Dr. Shoemaker, 1957 "Episcopal Hour" preacher, was cited by *Newsweek* as one of the greatest contemporary American preachers.

He has a year-round weekly religious broadcast over a local Pittsburgh radio station and is the author of numerous books on religion.

## . Fisher Lauds Churchmen r Courtesy in Suez Crisis

Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, praised the Churches in Britain, France, and the United States for their efforts to heal the breach between them over the recent Suez crisis.

In a reply to a letter from Dr. Eugene J. Blake, president of the National Council of Churches, Dr. Fisher lauded the "restraint and courtesy" of United States Churchmen "at a time when decisions by the British government have been sharply criticized by many in your country." In his letter to Dr. Fisher, Dr. Blake voiced "appreciation of your steady ness for peace and justice" and recognized that "we and our government share responsibility in and for the crisis in the world of nations."

In reference to the action taken by the British and French in Suez, Dr. Fisher commented that it was "salutary to observe the sharpness of division in judgment among British Christians in the recent crisis." He noted his pleasure at "encouragement" in the NCC message.

The British Council of Churches replied, he declared, "in the ways in which these disturbing events have furthered the worth of Christian fellowship." Dr. Fisher lauded the work of reconciliation in the Protestant Federation of France, which Dr. Blake also addressed a message from the NCC. "We are resolved," wrote Dr. Fisher, "that this fellowship must be deepened in the future."

Commenting on Dr. Blake's pledge "to renew efforts to minister to the special needs created by our fellowmen by recent events," Dr. Fisher spoke of the "deepen-

ing awareness" among the Churches of their commitment to a ministry of compassion. He emphasized that the British Council of Churches has also renewed its efforts to care for the homeless and stricken.

[RNS]

## Diocesan Conventions

### Arkansas

January 24th and 25th, Ft. Smith, Ark.

After hearing an address by Bishop Brown of Arkansas in which he urged the diocese to enter a development drive, delegates voted to appropriate \$300,000 for diocesan development. The bishop stated that five survey teams, composed chiefly of laymen have been formed to examine the diocesan needs. The teams have recommended that the diocese purchase property for a student center at the University of Arkansas, that it expand and winterize Camp Mitchell so it will be available for meetings throughout the year, that Christ Church School at Forrest City be expanded, and that the second floor at Cathedral House be completed for meeting and office space. Other funds will be used to help complete Sewanee Chapel at the University of the South.

The bishop also stated that the diocese must expand its work in Evangelism. He said that "if we as individuals and as separate congregations are not eagerly at work preaching the Gospel and advancing Christ's Kingdom, we are suffocating our own spiritual lives. Evangelism undergirds and overarches the complete structure of our Christian life," the bishop said. "It is both the seed and the fruit of our Worship."

GUEST SPEAKER: The Rt. Rev. Everett H. Jones, Bishop of West Texas.

NEW COMMUNICANTS: 373.

### Los Angeles

January 23d and 24th, San Diego, Calif.

St. Paul's pro-Cathedral in Los Angeles will become a full cathedral as the headquarters for Southern California, it was decided at the 62d annual diocesan convention in San Diego. The rapid urbanization of the city of Los Angeles created problems for the dwindling congregation, so parishioners had voted to request a resolution favoring the promotion of St. Paul's to a full cathedral. The resolution was passed at the convention.

The matter will be referred to the committee on canons, which will in turn draw up proper canons to present to the convention in 1958. In the meantime the budget was increased to include a support grant for St. Paul's of \$12,000, increased from 1956's \$7,000.

The Very Rev. David deL. Scovil, dean of the cathedral, has explained that like many other downtown churches St. Paul's, which is in the heart of Los Angeles, has suffered through what the dean called "the rapid urbanization" of the city. Once it had a parish of 5,000 or more. Today it is only about one-fourth of that figure and much of its membership is nominal because parishioners live so far away. The case of St. Paul's has been under study for some months by a special

## Mother Ruth to Be Lecturer at Universities in England

The Rev. Mother Ruth, founder of the community of the Holy Spirit and founder and principal of St. Hilda's School, New York City, was guest lecturer in January at the Universities of London and Leeds, and at Christ Church, Oxford, where she addressed theological students.

Before returning the first week in February, she was to be an observer at the Ecumenical Institute in Geneva, and there renew acquaintance with the family of Dr. Charles C. West, who is on the Institute's staff, and whose house she was to be. Two of the West children were students at St. Hilda's while Dr. West was studying at Union Theological Seminary.



MOTHER RUTH

Mother Ruth's invitations to lecture came by way of recognizing her unique achievement in directing St. Hilda's, whose students represent more than a score of countries all over the world. Although each of the 240 students attends chapel and classes in religious instruction daily, no attempt is made to convert, and the service is basic rather than sectarian, in order to have something of value for the Jewish, Catholic, Hindu, and Moslem faiths represented in the student body at the school.

A staff of 13 teachers includes other sisters and novices as well as secular instructors. They teach grades from kindergarten through nine. Plans are being made to extend the curriculum through senior high school. Part of the campus is the athletic field of the Choir School of the Cathedral of St. John the Divine, two blocks away, which shares it with St. Hilda's boys and girls.

diocesan Urban Commission and the cathedral chapter.

"The Urban Commission," said the dean, "is convinced that we face three choices. The first is that, if the present trend continues, we might have to sell our property and relocate. This is a last resort.

"Secondly, we might seek to maintain the status quo, with a growing subsidy from the diocese. This would make us virtually an aided parish and would divide our loyalties between parish and diocese.

"The third alternative is that we become a full cathedral under diocesan ownership and control." This was the resolution which was made and accepted at the convention.

"No Christian should harbor any illusions concerning the present leadership of world Communism," said Bishop Bloy in his annual address to the convention. "Any hope that lasting peaceful coexistence can be achieved between the East and West seems altogether futile," said the bishop. He concluded that the best we can hope for is that such an institution as the United Nations, "together with the world's moral and spiritual forces, can effect a modification of the totalitarian aims and thus modify the intensity of the world struggle."

BUDGET: \$704,384.

NEW PARISHES: St. Martin's, Canoga Park; Trinity, Ocean Beach; St. Ambrose, Claremont; and St. Dunstan's, San Diego State College.

NEW MISSIONS: St. Joseph's, Buena Park; St. Andrew's, Granda Hills; Church of the Blessed Sacrament, Placentia; St. Alban's, Yucaipa; St. Mary's, Imperial Beach; St. Peter's, Rialto; and St. Gregory's, Los Altos.

ELECTIONS. Executive Council: clerical, K. W. Cary; lay, R. P. Anderson, J. P. Key.

Standing Committee: clerical, H. B. Robinson; lay, A. B. Focke, Harry Masser.

## Western Michigan

January 22d and 23d, Grand Rapids, Mich.

Four ways in which Churchmen may help alleviate unrest and suffering in Europe and Asia were listed by Bishop McNeil in his address to the annual convention of the diocese of Western Michigan at St. Mark's Cathedral. The bishop said we can "pray daily for all people, give our full share to the world wide missionary program of the Church, respond to emergency calls for help, and do the best possible job in our parishes and missions in this diocese, realizing that, while we have a great responsibility for our share in the redemption of the world, we have a particular responsibility in this area in which we live."

"We are meeting at a time when the world is in a turmoil, when we are concerned with Communistic and atheistic doctrines, tragedy in Hungary and Egypt, unrest in much of Europe and Asia. This

is no time for small talk or petty thinking. Much depends on the missionary zeal which is revealed in us; the faith of the people whom God has placed in our power to save or to ignore."

The bishop then reviewed the accomplishments of the diocese in the past year, through the aid of the Bishop Whittemore Foundation fund of \$60,000. Through loans from the foundation, churches were built in Lee Township, Orangeville, North Grand Rapids, Clare, and Cadillac. Vicarages were purchased in Greenville, Paw Paw, Charlevoix, and Montague-Whitehall.

BUDGET: \$86,568.53 (missionary).

NEW PARISH: St. Gregory's, Muskegon.

NEW MISSION: St. Philip's, Frankfort.

ELECTIONS. Executive Council: clerical, C. E. Bennison; H. S. Ross; lay, Gardner Lloyd, Clinton Marsh.

Standing Committee: clerical, W. C. Warner; F. J. Foley, W. A. Simms, G. A. Stams; lay, H. F. Bigelow, S. B. Tremble, K. J. Deal.

## Mississippi

January 22d and 23d, Natchez, Miss.

A special committee was set up at the annual convention of the diocese of Mississippi for the purpose of revising the diocesan canons. The last revision of the canons was made 10 years ago.

Other committees were named to study the program and procedure of the annual convention, to study the function and organization of the executive committee, and to study the department of finance regarding clergy salaries, rectory utility allowances, and car allowances.

The group approved a request from the executive committee to solicit large gifts from selected donors for Mississippi's \$21,000 share of the cost of completing the chapel at the University of the South, with later opportunity to be given all congregations to contribute in a special offering.

NEW PARISH: All Saints' Church, Tupelo.

NEW MISSION: St. Stephen's Church, Columbia.

GUEST SPEAKER: George A. McLean, editor of the Tupelo *Journal*.

ELECTIONS. Executive Committee: clerical, P. E. Engle, R. A. Park, W. J. Gould, William Asger, C. R. Chambers; lay, C. E. Holmes, T. K. Green, Jr., Zed Hawkins, W. I. Schutt, E. S. Van Cleve.

## Tennessee

January 23d and 24th, Memphis, Tenn.

A proposal to allow women to serve on church vestries was turned down by delegates to the annual Tennessee convention held in Memphis. The measure was rejected without debate and with only a few scattered votes of approval.

Delegates to the convention learned that the diocese will be able to buy the \$500,000 DuBose conference center at Monteagle, Tenn., for \$50,000. The center, which has several large buildings and 60 acres of land just west of Sewanee,

Tenn., started as a girl's school, then became an Episcopal seminary during the 1920's. The seminary closed during the later 30's and was put into use as a conference center by the Church in Tennessee soon after World War II. The private, non-profit corporation which owns the site is turning over the center to the diocese at such a low price because of the use to which it will be put. The \$50,000 sum will be paid off over a 20-year period with no interest.

The center has become a favorite spot for meetings by Episcopal laymen and clergy in Tennessee and the 15 other Southeastern states of the Province of Sewanee. It was decided that rather than create a governing board for the DuBose Center the center would be left under the supervision of the Bishop and Council of the diocese, at least until it can be developed more fully. The diocese has set aside for DuBose about \$100,000 in capital funds now being raised across the state for church expansion. This amount will include purchase of a swimming pool already installed at the DuBose Center.

In his annual convention address Bishop Barth announced that the House of Bishops will meet at the University of the South at Sewanee, Tenn., September 14th through 18th. He stated that "inasmuch as the University of the South is within the bounds of our diocese the bishops come at our invitation. This means that we are co-hosts with the Sewanee group in their entertainment." Bishop Barth also urged fuller interest in putting the Church "on our campuses."

GUEST SPEAKER: Lee Bristol, advertising manager of Bristol-Myers Products Division.

ELECTIONS. Bishop and Council: clerical, M. R. Macdonald, G. A. Fox, Bayard Clark; lay, J. M. Patten, Jr., Alfred Sharp, T. E. Arp.

## THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notations as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

### Church in Korea

Previously acknowledged in 1957	\$505.00
A. E. S., Sussex, England	350.00
	\$855.00

### Korean Children

Previously acknowledged in 1957	\$15.00
Mrs. E. C. B., St. Petersburg, Fla.	30.00
Anonymous, Oakland, Calif.	10.00
	\$55.00

### Hungarian Relief

Previously acknowledged in 1957	\$120.00
Anonymous, Denver, Col.	1.00
	\$121.00

### St. Luke's Hospital, Tokyo

Woman's Auxiliary, St. Matthew's, Raytown, Mo.	\$5.00
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# Sorts and conditions

HERE is a really challenging question from a LIVING CHURCH reader. Some experts in moral theology can answer it in 10 seconds flat. Others take longer, and others can't give a general answer. This is the reader's letter:

"I don't know if the 'Sea of Uncertainty' that Emily Gardner Neal mentioned in her article on liberalism is a cultural state of Christians, but I hope so. I, too, feel that the Episcopal Church could make its attitudes toward life's issues much clearer than it has done in my experience.

"My current problem in which I am in 'Sea of Uncertainty' concerns my right to decide the size of my family. If I have it right, when may I, with a clear conscience, say this is all, no more? I have never received any adequate spiritual help from my Church on this very important matter. I have been told to seek the guidance of the Holy Spirit and I have. But truly can't tell the difference between revelation from God and the workings of my own inner mind. A few basic guides and precepts from my Church would be valuable at this point. If I am allowed freedom of choice at all from God's point of view, seeing I have no physical or monetary problems that are seriously hindrances to a third child. I'm always telling Sunday school pupils that we must try to do God's will not our own. But for the life of me, I don't know where I stand in relation to God's will in this matter. I look to my church that is supposed to teach in Christ's name.

"My Roman Catholic friends have no real choice in the number of children they must bear, but at least they know whether they feel they are doing right or wrong concerning such matters. I personally don't believe in that one rule for all, regardless of circumstances, but at least they can have some definite feelings about their rightness or wrongness.

"Meanwhile, I have been doing my thinking from a pragmatic standpoint with, I hope, a Christian slant. I don't feel that is good enough. Can you help me?"

DOES the Church give guidance on this subject or doesn't it? The Lambeth Conference has said something about it, General Convention has said something about it. THE LIVING CHURCH, back in 1948, published two articles in the same issue by clergy generally regarded as sound in the faith. Their articles disagreed.

DOES the Roman Catholic Church give guidance on the subject? Yes, except that there is some fine print between the lines which says that family limitation is all right if it is accomplished in one particular way.

AN ANGLICAN who was content with

the Roman answer, fine print and all, could proceed to family limitation with a clear conscience. As one of the clergy pointed out in the October 10, 1948 issue, it could even be said that the Roman Church is the only one which officially approves of contraception. Unfortunately, however, Anglicans are not satisfied with the legalism of the Roman approach; it evades the real issue just as completely as our uncertainties do.

IN FACT, a system of moral guidance based upon a highly developed series of do's and don'ts is always in danger of losing the real issue in a maze of legalism. It is only in the free atmosphere of personal decision and personal moral responsibility that we are actually driven to face our purposes and evaluate them in the light of God's will.

BUT the reader's question cannot be answered by carefree references to the excellence of the Anglican way. What does the Episcopal Church really have to offer to Church members who are trying to find the right course on this and other serious questions?

I DON'T think the answer to this kind of question can be found in a book, not even in a Roman book on moral theology. I do think it can be found in consultation with a wise, experienced priest who is able to help Christian men and women do the only thing they can do in making moral decisions: evaluate the whole situation objectively in the light of Christ's will for them, for His Church, and for mankind in general.

IF ONE tackles such problems alone, with or without the aid of books, he is bound to remain lost in a "sea of uncertainty." If he does it with the help of a Man of God (and it doesn't necessarily have to be his own parish priest), he will have a pilot through the sea of uncertainty that is life.

WE OUGHT to feel free to take our moral and spiritual problems to a priest just as we take our health problems to a doctor. Neither doctor nor priest can always solve all the problems in his particular field, and two well-qualified practitioners may come up with different prescriptions for the same trouble. Yet both can do a great deal for us that we cannot do for ourselves.

PETER DAY.

# BOOKS

## History of Hymns

**PATHWAYS OF THE INNER LIFE.** An Anthology of Christian Spirituality edited by Georges A. Barrois. Bobbs-Merrill. Pp. 263. \$5.

Georges A. Barrois, professor at Princeton Theological Seminary, Princeton, N. J., has provided a useful volume in *Pathways of the Inner Life*, which brings together selections from the devotional writings of "33 great believers from Augustine to Albert Schweitzer," including Thomas à Kempis, Savonarola, George Fox, William Law, Thomas Aquinas, Ignatius of Loyola, Brother Lawrence, and John Wesley.

The book contains a general introduction, an introduction to each of the seven periods into which the material is arranged, and a "thumbnail" introduction to each of the 91 excerpts.

There are some minor errors: Francis of Assisi was born 1182, not 1811 (p. 33), and Thomas Aquinas ca. 1225, not 1425 (p. 34). "Senses are numbered" should be "senses are numbed" (p. 38). Print is large and easy to read.

FRANCIS C. LIGHTBOURN

## THE HYMNAL 1940 COMPANION

(Third Revised Edition). Prepared by the Joint Commission on the Revision of the Hymnal . . . Church Pension Fund, 20 Exchange Place, New York 5, N. Y. (1956). Pp. xxviii, 741. \$1.50 postpaid.

Individual Episcopalians have their favorite hymns, but they will understand these better and acquire more favorites if they study the history of hymnody in such a work as *The Hymnal 1940 Companion*, recently published in a third revised edition.

Part I of this invaluable volume contains a brief historical sketch on every hymn in *The Hymnal 1940*, tracing the origin and development of both texts and tunes. A wealth of useful and interesting material is given in this section, including the Latin and German versions of hymns originally written in those languages. Thus one learns, for example, that "Ancient of Days" (No. 274) was written "in 1886 for the bicentenary celebration of the charter which made Albany, N. Y., the first chartered city in America." Part II provides thumbnail biographies of all the authors and composers represented in the Hymnal.

Parts I and II are preceded by introductory material on the history of hymnody and followed by various indices.

I reviewed this book by comparing the paragraphal alignment with that of the

1949 edition and, wherever this differed, noting the changes made. As a result I am convinced that, while the bulk of the text remains the same, a most thorough revision on many matters has been carried out.

To take but one example: the original Syriac text of "Strengthen for service" (No. 201) is in the 1949 edition — and in that of 1951\* — traced to the Liturgy of Malabar (5th century); in the 1956 edition it is traced to St. Ephraim the Syrian (4th century), finding its way later into "the Syrian, Persian, and Malabar rites." Thus a biographical paragraph on St. Ephraim is added in this edition (p. 608).

My overall impression is that here is a work combining painstaking scholarship and popular appeal of which the American Church may justly be proud. Every clergyman, organist, and choir director should own a copy; and no Churchman who loves the Hymnal will want to be without this accompanying work — in the truest sense of the word a "Companion."

FRANCIS C. LIGHTBOURN

# MAN POWER

A column for laymen

By L. H. Bristol, Jr.

## More About This "78-Year-Old"

Much has happened since **THE LIVING CHURCH** first appeared November 2, 1878; not only to the magazine itself, but also to the life of the Church whose news, work, and thought it records each week. The original blueprint for **THE LIVING CHURCH** called for the magazine to be a "representative organ for the Church in the West." In a few years, however, that scope was broadened to take in the national scene, and in 1900 Frederic Morehouse assumed editorship with the promise: "Frankness is the primary thing to be expected. . . . We despise both vague generalizing and temporizing policies that bear evidence most of cowardice. We shall try to avoid both cringing flattery of our ecclesiastical superiors and also carping and flippant criticism." Has the magazine failed to fulfill this promise? We like to think not.

*A short while ago, when national press leaders began hearing of the critical condition of **THE LIVING CHURCH**'s finances, it was heartening to see the letters come in from newsmen in different parts of the country. They voiced concern and regret. As they pointed out, they felt that the reporting in **THE LIVING CHURCH** was thorough and reliable, not just what those involved in events wished to have said about them!*

And at a time when there is still some question whether this magazine will be around next year to mark its 80th birthday, I found it very heartening also to find a dozen friends willing to give up a busy mid-week lunch hour to try to come up with new ideas which might help increase **THE LIVING CHURCH** circulation.

Just such a meeting took place during a lunch hour a few days ago. Twelve men and women came out for this special brainstorm session which resulted in 142 ideas in 48 minutes! Sure, many of the ideas were too impractical or costly to try, but it is hoped that some will prove of real value. Certainly it was encouraging just to see the willingness of busy people to come out for this emergency session in an effort to help a magazine we believe in.

It is not always easy to write a column in one's off-duty time at home after a long day at the office, but I for one gladly do it because I deeply believe in the good that can be done through a column devoted to what laymen are doing.

The editorial in the issue of January 20th called on all of us to help boost circulation. If **THE LIVING CHURCH** truly means something to you, you will, I know, want to join the rest of us in helping that effort.



Bakalar-Cosmo Photographers

Volunteer "brainstormers," who met at Bristol-Myers Co., had ideas for increasing circulation

\*When I did the bulk of the work on this review I had not seen a copy of the 1951 edition, which has since come to my attention. But I think my general point holds good: that the publishers are making every effort to keep this work up to date.

By the Rev. W. Norman Pittenger  
*Professor of Apologetics in the General Theological Seminary*

# The Church We Love

## What are some of the good things about this Episcopal Church of ours?

In these days, when all of us are rightly concerned to emphasize the whole Church throughout the world and to work and pray for the visible expression in one great fellowship of all who profess and call themselves Christians, we ought not to forget that we have also our own particular loyalty closer home. We should not lose our own sense of belonging to one Communion, nor should we let slip from our minds all that we owe to that Church which has nurtured us in the faith and love of Christ.

And there is a very good "ecumenical" reason for this appreciation of our own particular Communion. Any reunion which is worth having is going to be found, not by denying the values and truths we already know, but by sharing them with others of all Christian groups, even as they, too, are to share with us the values and truths that they have been granted. Reunion of all Christians is not to be on the basis of the lowest common denominator; it is to be on the basis of the fullest possible integration of the good things in each Christian body.

So it is useful, now and again, to

see what there is which is so good, so valuable, so true, in this Anglican Church which we love. What does it stand for? What is its special quality?

Of course it stands for the gospel of Jesus Christ, in common with all other Christian Communions. Of course it stands for the Christian faith, as do the rest. Of course it maintains the great Christian emphases, as expressed in the Holy Scriptures and developed in the long life of the Christian community as a whole. But what are its distinctive points?

I should put first among them a refusal to be either merely Catholic or merely Reformed. By the historical events from which we take our origin, we have been given a kind of double character. The Church we love is indeed Catholic, in that it has continued the age-old Catholic ways of worship and the apostolic faith summed up for us in our historical creeds. It has maintained the historical ministry, with bishops, priests, and deacons. It has kept the Christian year, with its feast days, its holy days, its seasons of penitence, its rich variety of Christian observance and commemoration.

On the other hand, it has taken to itself the principles of the reformation — that always these institutions and traditions are to be checked and tested by the gospel of Christ; that no man can be put right with God by his own works or religious observances, but only through acceptance of the fact that God has already accepted him in Christ and wills his salvation; that no Church assembly, no prelate, not even the Church itself, can deny man's personal responsibility before God; that all our ways and works, even those of the Church of Christ, are subject to God's judgment and are not ends in themselves.

The Anglican Communion is thus uniquely a synthesis of Catholic experience and of Reformed criticism of that experience. It is not simply a pasting together of the two; it is a comprehending of them both in one inclusive fellowship, so that no Episcopalian is either a Catholic, without qualification, or a Protestant, without qualification — but a Reformed Catholic, if you will, whichever side he himself may specially wish to stress.

In the second place, I should say that this Church we love is of its very

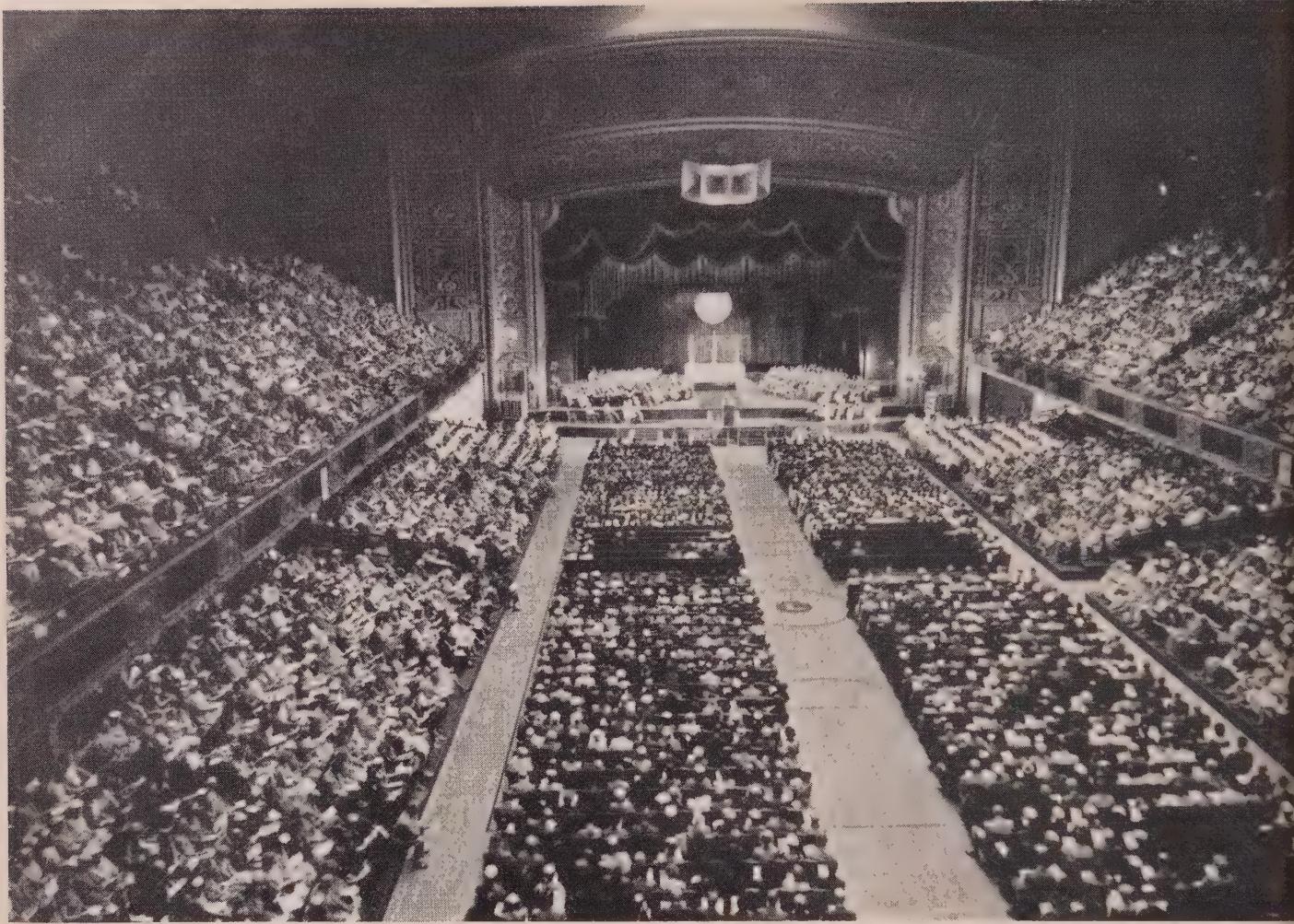


Photo by Don Berg

WE SHOULD NOT lose our own sense of belonging to one Communion. Shown: the opening session, Anglican Congress, held August, 1954, in Minneapolis.

nature a truly liberal Christian Communion. The word "liberal" may not be agreeable to everyone, any more than the word "modernist" may be satisfactory. But the point is vital. From its first days, our Communion has been ready and willing to re-think and re-state the great tradition of Christian faith and life in terms of the needs and knowledge of succeeding generations. And it has consistently and insistently discriminated between what one of our ancient Anglican documents called "things necessary" and "things indifferent." It has stressed the former, but has left the latter open to each man's acceptance according to his need and according to his understanding.

This has given a quality of freedom to our Church's life; it has meant that we are "the roomiest Church" in Christendom. Sometimes people have thought that this liberality, this willingness to accommodate, has made us far too loose, far too easy-going. But I believe that such people are mistaken. What has really happened is that we have learned to live together

as brethren, in good faith and mutual sympathy, despite our occasional stresses and strains. And the result has been, not a cheap compromise, but a growing-together in common loyalty to a diversely interpreted tradition.

#### Sound Scholarship

The third point about this Church that we love, I think, is that it has been a scholarly Church. By this I do not mean, of course, that every Episcopalian has been a learned person, but rather that the Church has always been concerned to promote sound scholarship, and more than any other communion has built on "good and godly learning." In biblical matters it has been devoted to a reverent and careful criticism; it has included among its great ones those who have been leaders in study in other fields; and it has never failed to welcome the appeal to reason as one of the important arguments for Christian faith.

Again, our Church has been a worshiping Church. The Book of Common Prayer has guided its worship in devout, decent, and orderly ways. It

has never regarded divine service as consisting mainly of the sermon; it has always drawn people to participation in corporate prayer and praise, setting the preaching of the gospel in that context. Our distinctive quality is not so much shown in any special set of beliefs as in a manner of worship, and the communicants of the Episcopal Churches have found their unity much more in this action of worship than in any other aspect of their common life.

There is, of course, much which we may find to criticize in the Church we love. It has been, to too great a degree, the Church of the educated classes, rather than of the great masses. It has been predominantly Anglo-Saxon in its constituency. It has not shown the zeal for evangelism demonstrated by other Christian groups. It has often been too willing to acquiesce in the social status quo. But it is only fair to say that in each of these respects, our leaders and many of our people are now vividly aware of the defects and are seeking to reach "all sorts and conditions of men," of all

sses and of all races, to bring a Christian criticism to bear on matters of social justice (as in the so-called "urban parishes" in our big cities today and in the work of the National Council of the Church), and to undertake a wider evangelism than has been customary in the past.

Yet granted these and other defects, we have much to be grateful for, much to maintain as good and valuable and true, much for which we have reason to feel not complacency but a loving delight. And we can do this without pride, which would be useful, if only we remember that we are heirs of a great tradition not of our own making but handed on to us by our fathers in this Church we love. Sometimes one meets an Episcopalian — usually a clergyman, occasionally a layman — who takes a sneering and carping attitude toward this Church of ours. I do not know anyone who so annoys and irritates me; and I think this feeling is shared by most of us. It is rather like sneering at one's mother or making fun of one's family customs; it is sheer bad taste. Let us, rather, be humbly thankful for what we have and for what we are; let us listen to, and ourselves make, helpful criticisms, but always in the spirit of those who would make better what they already cherish; and let us seek in every way to share with other people these things that we have received, at the same time opening our hearts and minds to learn from them and benefit by their own special and distinctive gifts.

That is the way in which we can best work for a reunited Christendom which will be rich with the graces of all the now separated bodies of Christian people.

#### The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

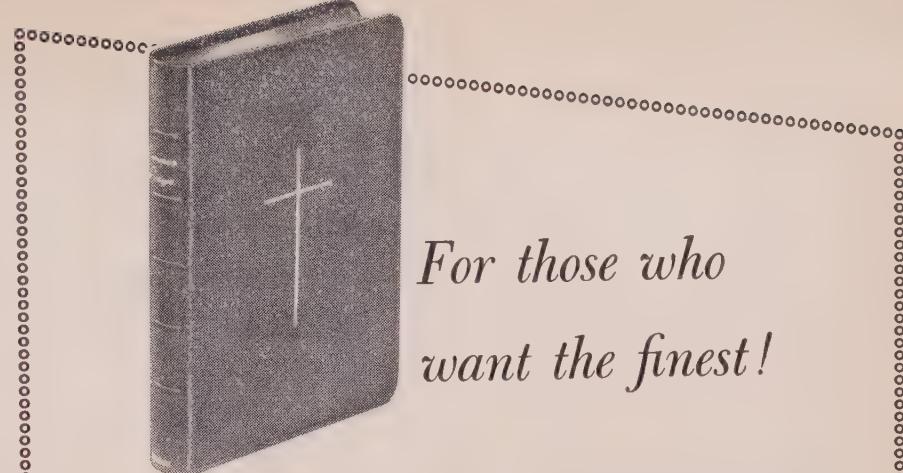
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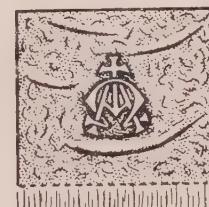
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## Let's Have a Policy on South India

In weighing the recommendations made by the Ecumenical Commission on relations between the Episcopal Church and the Church of South India [see page 5] there are several questions that must be considered before one can come to a decision about the Commission's specific proposals.

The first of these is:

Is it necessary for the Episcopal Church to take up the South India question at this time? Could it not leave to the Church of England and to other Anglican Churches more directly involved in the situation the task of working out relationships with a body of Christians way off on the other side of the world?

The answer is that nowadays Americans are constantly going to India, and Indians are constantly coming to America. At no time can it be said that the problem of relations between American Episcopalians and members of the Church of South India is a purely theoretical problem. On any Sunday, somewhere in India or somewhere in the United States, some bishop, priest, or layman is likely to be faced with the need of a policy on relationships between the two Churches. The alternative to a national Church policy is not that the problem will be pigeonholed somewhere. The alternative is that there will be as many different policies as there are different encounters between members of the two Churches.

A second important point that must be kept in mind is that exclusion is the opposite of the natural desire or intention of the Church of Jesus Christ. The last thing any Christian of any kind would desire to do would be to keep someone out of the Church. Hence, the question is not: How can we keep South Indians out? (Or Quakers, or Mohammedans, or Animists, or Roman Catholics, or Druids.) The question is: What must be stipulated or demanded in letting them in? Must we require them to abjure their former association? Must we rebaptize, reconfirm, reordain them? Must we tell them to polish up their theology, revise their creed? Everybody is welcomed to the altar of God in the Episcopal Church — except that he must conform to the things demanded of all who wish to approach that altar.

These are the things that outline the "South India problem" for us and require us — whether as individ-

ual Churchmen or in concert as a Church — to make up our minds where we stand with regard to the Church of South India and the status of its members. It is a regrettable thing thus to sit in judgment upon the quality of another Church's life. We must admit ourselves unworthy to do so and plead that it is only Christian love that compels us to proceed with fear and trembling to the task.

The moment that we attempt to judge the Church of South India, we find that we are sitting in judgment upon ourselves. There are some Episcopalians who would be glad to admit all ministers of the Church of South India, episcopally ordained or not, to full communion and fellowship; there are others who think that the Church's witness to the apostolic ministry is seriously compromised by admitting ministers who, while episcopally ordained, yet give full recognition not only to individual ministers but to whole Churches that deny the necessity of the episcopate, or even of any ordained ministry at all. The Episcopal Church could, if it chose, tear itself in two over the question. It is not likely to do so, however. Its own interior will to unity is stronger today than any of the forces that tend to divide it.

There are two possible answers to the problem of differing attitudes within the Episcopal Church. One is simply to leave the situation in its present anarchic state, with each diocese and bishop — or even, in some dioceses, each parish and pastor — making up their own minds as to what to do about the South Indians in their midst. The extremist, of either wing, is likely to be happiest with such a policy. As long as the Church makes no new decision to meet a new situation, he is free to argue that his policy represents what the Church would really do if it saw fit to make up its mind. Then, those at opposite ends of the scale can bombard each other with epithets such as "disloyal," "obscurantist," "wishes-washy," "benighted," "modernistic," and "superstitious," and everybody is happy.

Yet, the anarchic answer is not always the best answer. Whether one emphasizes the idea of the Church as a democracy, shaping common policies for its common life; or whether one emphasizes its divinely constituted authority to declare the Gospel and decide questions of Faith and Order, it is plain that there are times when the Church's own integrity is at stake in making up its mind about what it is and says and does.

So, there is something else the Church can do when its members disagree; and that is to hammer out a definite policy which may not be perfectly satisfactory to those at either end of the Churchmanship scale, which may contain some anomalies or theological inconsistencies, and yet represent the best guidance the Church can give at this moment in history to those who wish to love men as God loves them and to call them into the kind of fellowship God has provided for them.

This is the course that the Commission on Ecumenical Relations, on the advice of the delegation to South India and its theological committee, is proposing for the consideration of Churchpeople and ultimately for action by General Convention.

The anomalous position of the Church of South India with respect to the apostolic ministry is discussed at length in our news report of the meeting of the Commission on Ecumenical Relations. The C.S.I. is determined to have the apostolic ministry for itself; it is equally determined not to make it a requirement of its relations with other Churches, and it is not willing at this date to require that its ministers previously ordained undergo episcopal ordination, nor to make up its mind as to its future policy on this point. This position is clearly unsatisfactory from the standpoint of Anglican teaching and practice on the three-fold ministry. Tragically enough, there are indications that it is equally unsatisfactory for opposite reasons to some Protestant groups, as evidenced by the negotiations between South India Lutherans and the C.S.I.

Within Anglicanism, there has long been a difference of opinion on the question whether the Church's ministry is a part of the Faith and organic structure of the Church or whether it is simply part of its orderly government. Anglicans live together by agreeing to all things necessary to satisfy the consciences of those who regard episcopal ordination as a matter of faith and yet providing safeguards against episcopal autocracy and hierarchical abuses.

The Church of South India faces the task of trying to conform to this "Anglican compromise" and adding to it a further compromise with non-Episcopal Churches which will not permit anything to be done that will deny or seem to deny the validity of non-episcopal ministries. No matter how strict its practice with regard to ordinations within its own body, it will not — and, it implies, never will — demand of other Churches that they accept the episcopate for themselves.

If the South India compromise is the platform on which Christendom as a whole should and could unite, perhaps Anglican practice should be changed to conform to it; but if the Anglican platform is a sounder basis for a united Christendom, the reverse should be done.

As we have noted editorially before, the real problem of the ministry is somewhat obscured by focusing on the episcopate. The fundamental issue, rather, is the priesthood and the eucharistic sacrifice. The question whether it takes a bishop to ordain a presbyter is, on the whole, secondary to the question of what kind of presbyter is being ordained. Is he a priest-presbyter or a president-presbyter? Did Christ endow His ministers with spiritual powers which laymen do not have? Or did He merely intend them to be chief laymen, so to speak, in a body which has a priesthood and priestly function only as a generalized

characteristic of the whole body? In the present state of liturgical knowledge, this question is not so sharply defined in either-or terms as it was in the controversies of the Reformation and succeeding centuries. The modern scholar would admit that something of both must be included in a balanced view of the ministry. The priest is not a unique individual with mysterious powers exercised independently of the Church; but neither can the Church be fully constituted for eucharistic worship unless the priest is in it, playing his due part in a joint action of priest and people.

As Rome has erred by locating all the priestly vitality of the body of Christ in the hierarchy, so Protestantism has erred by placing it all in the laity. What must be recovered wherever it has been lost is the whole view of the complete family of God with its several members making their contributions to a joint action and a common life.

This is what Anglicanism, placed by history in a midway position between the two great streams of Christian life, must maintain as its special witness and contribution for the united Church of the future. And to many of us it seems that such a concept of the priesthood requires treating the apostolic succession as essential — of the "esse," as it is often said, rather than the "bene esse" of the Church. Thus, we see in the Anglican position, rather than in the South India position, the best hope for a platform on which all Christendom, Catholic and Protestant, may one day come together.

Because of this fact, it is not possible for Anglicanism today to express its accord with the Church of South India to the point of establishing full communion with that Church.

Yet there is a degree to which we may recognize South Indian ministrations and still bear witness to the Catholic view of the ministry and priesthood; and that is by accepting episcopally ordained ministers of that Church in the order to which they appear to be entitled by the fact that they were ordained by bishops with an adequate rite and a clear intention to do what the Church has always done — however imperfectly this might be defined in the understanding of one or more individuals concerned.

Encouraging reports come from South India as to the reality and vitality of sacramental life in that Church. Observers have found, not a mere technical validity, but a real appreciation of the values secured by the three-fold ministry. The Catholic witness is being made within the Church of South India as well as outside it. It will be maintained more joyously, perhaps, if it is recognized and met with warmth and affection by Anglican Catholics.

Hence, while the Anglican Catholic could not accept the position of the Church of South India on non-episcopal ministrations, he may well be able to

accept episcopally ordained clergy of the Church of South India in their order when they are visiting in the United States.

This, in essence, is the position adopted by the Church of England in action taken by the convocations of Canterbury and York in 1955. To take such action involves a recognition of the validity of South Indian orders and although it is strongly declared not to be "full communion," it obviously is an important step in the direction of full communion.

There are differences between the actions proposed to the Episcopal Church and the actions taken by the Church of England. In particular, the English action requires any South India presbyter who celebrates in the Church of England not to celebrate in dissenting Churches during the period of his stay. The English action is obviously superior to the American proposal in witnessing to the kind of Church unity Anglicanism stands for; and obviously inferior in restricting the ability of the visiting South Indian to bear witness to the kind of Church unity the Church of South India stands for.

If we mean business about our own witness, it would be better for the American Church to follow the lead of the English Church in this particular.

In reference to privileges of lay communicant members of each Church, we think it would be well for the Episcopal Church to take a somewhat stricter view than the Church of England did. We think that the definition of persons entitled to communicant privileges should include the words "episcopally confirmed." It would be exceptional for a South Indian in the United States to be in a place where he could not receive non-episcopal ministrations when he desired them; and it does seem that the soundest view is to grant him exactly the communicant privileges to which he would be entitled if he were an American, just as the clergy are granted the liturgical privileges appropriate to their order.

Similarly, we think it would be well to advise lay members of the Episcopal Church visiting India to seek out episcopally ordained presbyters of the Church of South India rather than to imply recognition of non-episcopal orders by advising Anglicans to communicate at any South Indian service. Here again, it is simply a question of whether we mean business about our own teaching and witness. If non-episcopal sacramental ministrations are all right in South India, why not in America too? If our principles require us to deal with South Indian clergy in the United States on the basis of their individual status as bishops, priests, and deacons, must we not follow a similar policy in South India itself?

These comments are based, we must freely admit, on the assumption that the South Indian solution of the problem of Holy Orders is not as sound as the Anglican solution. On the American scene, we do not think that the presence of South Indian clergy in a church of one communion today and a church of

another communion tomorrow would be as disturbing as it would be on the English scene. But we do think that the Churchpeople of many parishes and dioceses would not want General Convention to advise them to forget about the confirmation rule in their dealings with visiting South Indian laypeople, nor would they wish to be advised to receive communion from clergy visiting from South India who are not episcopally ordained. This, which may not be disturbing to English Churchpeople, would be disturbing to some of us.

It is plain that any action taken by General Convention must contain anomalies growing out of the anomalous character of the situation itself. The disunity of Christendom is the first great big anomaly, and we do not share the opinions of those who think that the way to be Christian is to be rigidly consistent in regarding all Churches but our own as fatally heretical or corrupt. As one scholar has suggested, "invalid" in Church discussions may also be pronounced "invalid"; the task of the Church is to recover the full health of all its members by all the means that are open to it. And this means that the burdens and tasks to be expected of good health cannot always be assigned to invalids, whether Anglican or South Indian. We must do what we can, and not more than we can, leaving to the Lord of the Church the task of filling up our imperfections in will and deed.

## A Place to Park the Car

Is there a parking lot next door to your church? The other day, a layman of another communion told us that his church board was having trouble getting permission to build a church on a vacant lot in a suburb because of an ordinance that required new churches to provide adequate parking facilities. The layman thought that the city fathers were persecuting his church. In our opinion, however, they were doing it a favor!

In this automotive age, the church that has adequate parking facilities will grow and thrive; the church that does not is heading into future trouble. It will be able to get along up to a certain point — but its possibilities of service will be limited by available parking space just as rigidly as by seating space.

Today's family gets into its car to travel three blocks. To be sure, some of the great shopping centers that are going up have parking lots so large that some of the parking places are farther than that distance from the nearest store. Yet, a place to park the car is one of the necessities of church planning today. If your parish is planning to move, or to expand, be sure you have included this important item in your plans.

# PEOPLE and places

## Appointments Accepted

Rev. Robert K. Bernhard, formerly curate of Trinity Church, Indianapolis, Ind., is now vicar of the new St. Alban's Mission, Indianapolis. Address: 5657 Guilford Ave., Indianapolis 20.

Rev. Robert E. Burgreen, who was ordained in December, is now in charge of the church of the Mediator, Washington, Ga. Address: E. Robert Toombs, Washington, Ga.

Rev. Dr. Kenneth Walter Cameron, formerly assistant professor at Trinity College, Hartford, Conn., is now associate professor of English. Cameron, who is listed in Who's Who, is author of seven books dealing with Tudoria, Ralph Waldo Emerson, Henry David Thoreau, and other subjects.

Rev. Howard Daugherty, Jr., formerly on Bishop's staff of the diocese of Pittsburgh, is in charge of St. Philip's Church, Coraopolis, Pa. Address: 407 W. Pine St.

Rev. Joseph A. DiRaddo, formerly vicar of Andrew's Church, Linden, N. J., will on January 15th become assistant at St. John's Church, Florence, S. C. Address: 407 W. Pine St.

Andrew's Church, organized as a mission of diocese in 1954, has since then constructed a church building, tripled in size, and is now conducting a vicariate.

Rev. Dr. Carl R. Ericson, formerly rector of Saints' Church, Denver, Colo., is now rector of St. Paul's Parish, Salt Lake City, Utah. Address: 261 S. Ninth East St., Salt Lake City 2.

Rev. Arthur B. Geeson, for several months prior to Christ Church, Cape Girardeau, Mo., has called back to his previous parish, St. Stephen's, San Antonio, Texas. He may be addressed 15 Linda Lou Dr., San Antonio 10.

Rev. Charles A. Higgins, formerly rector of All's Church, Waco, Texas, is now dean of Trinity Cathedral, Little Rock, Ark. Address: Woodlawn.

Rev. William F. E. Juhr, Jr., formerly assistant at St. Mary's Church, Haddon Heights, N. J., is now vicar of Calvary Church, Pascoag, R. I. Address: 56 Broad St.

Rev. Valentine G. Lowery, formerly superintendent of Resthaven, home for aged Churchmen sponsored by the diocese of Florida in Augustine, and priest in charge of missions at Lateral Point and Bunnell, has resigned these stations and is now in charge of the Church of the Holy Comforter, Crescent City, Fla. Address: 216, Crescent City.

Rev. John Quincy Martin, formerly rector of Christ Church, Red Hook, N. Y., and All Saints' Chapel, Upper Red Hook, and chaplain of St. Clare's House, Upper Red Hook, now rector of the Church of the Holy Innocents, Highland Falls, N. Y.

Rev. Edward F. Mason, Jr., formerly assistant of the Church of Our Saviour, Akron, Ohio, now rector of St. George's Church, Newport, R. I. Address: 29 Rhode Island Ave.

Rev. Roy Alan McDaniel, formerly vicar of St. Mark's Church, Oconto, Wis., is now assistant rector of St. John's-in-the-Village, Greenwich Village, New York.

Rev. Carl E. Nelson, formerly assistant of Timothy's Church, Atlanta, Ga., will on February 15th become assistant of St. Paul's Church, Cross Plains, N. J.

Rev. Richard C. Patton, formerly rector of Mark's Church, Pinewood, S. C., and St. Matthias' Church, Summerton, is now rector of St. John's Church, Congaree, S. C., and Zion Church, Eastover. Address: Route 1, Box 107A, Hopkins, S. C.

Rev. J. Presley Pound, formerly rector of Trinity Church, Dallas, Texas, is now assistant of St. Paul's Church, Houston, Texas. Address: Box 12202, Houston 17, Texas.

Rev. Norman E. Taylor retired on January from various offices in the diocese of Southern Virginia, including that of archdeacon, secretary of council, executive secretary of the executive board, and treasurer of the diocese. He will continue to work for the diocese in the office of clergy assistant to the Bishop, doing the "spade work" for a proposed capital funds drive.

Rev. Jack H. Thorn, formerly curate of Our Saviour Church, Middletown, N. Y., is now vicar of the Church of Our Saviour, Okeechobee, Fla. Address: Box 681.

February 10, 1957

The Rev. S. Wesley Toal, formerly assistant to the rector of St. Paul's Church, Kingsport, Tenn., is now in charge of St. Edward's Mission, 2728 Lowell Ave., Memphis, Tenn.

Rev. Edward J. Watson, formerly vicar of Holy Trinity Church, Fallon, Nev., is now canon precentor of Calvary Cathedral, Sioux Falls, S. D. Address: 1500 S. Fourth.

## Resignations

The Rev. Henry Scott Miller, for 26 years rector of St. James' Church, Skaneateles, N. Y., has retired from the active ministry. Address: YMCA, Elmira, N. Y.

The Rev. Dr. Ernest Sydnor Thomas, rector of St. Barnabas' Church, Germantown, Pa., for almost 50 years, has retired from the active ministry and may be addressed at 6331 McCallum St., Philadelphia 44.

The Rev. William H. Wolfe, vicar of St. Mark's Church, Tonopah, Nev., will retire on February 18th, having reached the age of compulsory retirement. Address: Wadsworth, Nev.

## Change of Address

The Rev. Peter J. Surrey, who recently became vicar of St. Faith's Mission, Onarga, Ill., may be addressed at 240 E. Lincoln Ave., Watseka, Ill.

## Ordinations

### Priests

Arkansas — By Bishop Brown: The Rev. Wade Wright Egbert, on January 16th, at Trinity Cathedral, Little Rock, where he is assistant; presenter, the Rev. J. E. Shoemaker; preacher, the Rev. C. D. Lathrop.

Dallas — By Bishop Boynton, Suffragan of New York, acting for the Bishop of Dallas: The Rev. Charles Damron Brand, curate of the Church of the Incarnation, Madison Ave., New York, on December 22d.

Tennessee — Bishop Barth of Tennessee and Bishop Vander Horst, his Suffragan, traveled about 700 miles to ordain five priests in five days. The ordinations took place as follows:

By Bishop Barth: The Rev. Paul Shields Walker, on January 14th, at Trinity Church, Gatlinburg, where he is in charge; presenter, Bishop Vander Horst; preacher, the Rev. Frank McClain.

By Bishop Vander Horst, Suffragan: The Rev. Chester Allen Cooke, on January 15th, at St. Mark's Church, Copperhill, where he is in charge; presenter, Bishop Barth; preacher, the Very Rev. W. E. Sanders.

By Bishop Barth: The Rev. James Holt Newsom, Jr., on January 16th, at Trinity Church, Winchester, where he is in charge; presenter, Bishop Vander Horst; preacher, the Rev. J. T. Bishop Urban.

By Bishop Vander Horst, Suffragan: The Rev. Lee Anderson Orr, on January 17th, at the Church of the Redeemer, Shelbyville, where he is in charge; presenter, Bishop Barth; preacher, the Very Rev. W. E. Sanders.

By Bishop Barth: The Rev. Donald Edgar Mowery, on January 18th, at St. Andrew's Church, Nashville, where he is in charge; presenter, Bishop Vander Horst; preacher, the Rev. R. T. Ferris.

## Deacons

Oklahoma — By Bishop Street, Suffragan of Chicago, acting for the Bishop of Oklahoma: Frederick Grover Fulkerston, on January 12th, at St. Saviour's Chapel of the Illinois Institute of Technology, Chicago; presenter, Canon J. R. Deppen; preacher, the Rev. Cuthbert Pratt.

## Laymen

Mr. Peck Pleasanton, of Rehoboth Beach, Del., has been appointed steward of the A. Felix duPont Memorial House, conference center of the diocese of Delaware. He will succeed Mrs. John Jay Williams, who has managed the house as hostess since its opening about three years ago.

## Living Church Correspondents

Mrs. Calvin M. Seiler is now serving temporarily as correspondent for the diocese of Colorado. Address: 3400 S. Ash, Denver 20.

The Rev. John A. Winslow is now correspond-



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## we congratulate

ST. PAUL'S CHAPEL on the campus of Columbia University, which is celebrating its 50th anniversary this year. The Rev. John M. Krumm preached the first in a series of special commemorative sermons designed to mark the anniversary. On the actual date of the anniversary, February 3d, a service of thanksgiving has been scheduled with a former chaplain of the university, the Rt. Rev. Stephen F. Bayne, bishop of Olympia, presiding. Among the other speakers will be Dean Pike of the New York Cathedral.

ST. CLAIRE'S CHURCH, SANTA CLARA, Panama Canal Zone, which was recently consecrated by Bishop Gooden of the Canal Zone. Work on the church began about a year ago on land donated by Mrs. Ada Farr of Santa Clara. The church and parish house were designed by David Yerkes, who also took part in the consecration. Regular services are now being held at St. Claire's with the Rev. William W. Baldwin officiating.

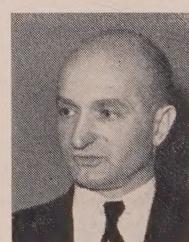
ST. MICHAEL'S CHURCH, NEW YORK CITY, which recently dedicated a new Wayside Chapel which will be open 24 hours a day. In charge of the dedication program was the Rt. Rev. Horace Donegan, Bishop of New York. The new chapel is of Romanesque architecture with wrought-cut limestone walls, six arches, and an altar of white Italian marble.

ST. PETER'S CHURCH, GLENDALE, Pa., which recently opened a new church. The church, which seats about 500 people, features a free standing altar over which is a large hanging cross. The altar rail, which accommodates 45 communicants, completely encircles the altar.

ST. JAMES CHURCH, DANBURY, Conn., which held dedication services for its new altar and Shrine of the Living. The shrine was dedicated by the Rev. Paul D. Wilbur, rector, in honor of Miss Alice Buckley Wile, life-long member and benefactor of St. James.

THE REV. FREDERIC S. EASTMAN, honorary assistant at ST. STEPHEN'S CHURCH, PITTSFIELD, Mass., who celebrated the 60th anniversary of his ordination recently. In his long career in the ministry, Mr. Eastman served in the Church in Canada from 1896 until 1902 and in the United States in Arizona, New York, and Ohio. Since his retirement in 1940 he has been affiliated with St. Stephen's. Mr. Eastman celebrated Holy Communion at the early service and preached his anniversary sermon at the 11 o'clock service.

JOHN D. HOBLITZELL, JR., an active member of TRINITY CHURCH, PARKERSBURG, W. Va., who was named "West Virginian of the Year 1956" by the *Charleston Gazette*. Mr. Hoblitzell, a Parkersburg insurance-real estate executive, is chairman of the Republican State Executive Committee and a member of the National Republican Committee. In accepting his title as West Virginian of the Year Mr. Hoblitzell remarked: "In these days of big government and big business it is most essential to remember that this complex world of ours is made up of people, and the Christian principle of respect for the individual and his personal dignity must never be forgotten. It is also paramount that Christian citizenship involves a sense of personal responsibility on the part of the individual. Christian principles must prevail if we are going to preserve free government and build a world of peace and prosperity for all."



J. D. HOBLITZELL, JR.

LEE BRISTOL, JR., who, with several other prominent laymen, started a Friends of Berkeley Drive to raise funds for Berkeley Divinity School, New Haven, Conn. The group originated the idea of TESO, Theological Education Sunday Offering, to help pay for the much needed expansion program at Berkeley.

BISHOP QUARTERMAN OF NORTH TEXAS, who celebrated the 10th anniversary of his consecration with special services at Emmanuel Church, San Angelo, and St. Andrew's Church, Amarillo. After the services receptions were held

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homes of Mr. and Mrs. Bill Holland, and Mrs. Lee T. Bivins. At the San Angelo a silver crosier and a purse were presented the bishop as gifts from the clergy and lay of the district. Many contributions were made to the building fund of the new con- ce center in Amarillo in remembrance of bishop's consecration.

**SHOP PARDUE OF PITTSBURGH**, who received a citation from the U.S. Air for outstanding service in conducting preach- missions for Air Force personnel in Europe, and Northeastern North America over the several years. Bishop Pardue has conducted

missions in 1953, 1954, and 1955. In addition to his missions he serves as a member of the Advisory Board to the U.S. Air Force Chaplains.

### MARRIAGES

Mr. T. S. ELIOT, who was married on January 10th in London to Miss **VALERIE FLETCHER**. His first wife died in 1947. The second Mrs. Eliot had been working as his secretary.

The Rev. JOSEPH E. JAMES, rector of Christ Church, Denton, Md., who was married recently to Miss **MARGARET E. NEWNAM**, daughter of Mr. and Mrs. Joseph Spry Newnam of Easton, Md.

### DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

Mrs. Anna Edsall, 89, widow of Dr. Frank H. Edsall and long-time member of St. Andrew's Church, Wilmington, Del., died January 5th in Hilltop Nursing Home, Wilmington.

Dr. Edsall, who died in 1932, was Jersey City Superintendent of Public Health. Mrs. Edsall was born in Wilmington, daughter of Edward Tatnall Warner, who was president of the Warner Company from 1886 until his death in 1904. Mr. Warner once served as senior warden of St. Andrew's Church. Mrs. Edsall is survived by a son, Edward, and three grandchildren: Mrs. Worthington Adams, John Warner Backus, and Cecil F. Backus, Jr.

**William Albert Gallup**, president of a Boston investment counsel firm bearing his name, died January 14th in Boston after a long illness. He was 58 years old.

Mr. Gallup served as treasurer of the Bishop and Trustees of the diocese of Massachusetts and the diocesan Investment Trust. He also had been president of the National Guild of Churchmen and was a member of the Standing Committee of the diocese of Massachusetts. He was born in North Adams, graduated from the Massachusetts Institute of Technology in 1923 and received a Ph.D. in Zurich, Switzerland. He is survived by his wife, Lucy, a son, and three daughters.

**Mrs. Mildred Clark Woolley**, 88, widow of Judge Victor B. Woolley of the U.S. Circuit Court of Appeals, died in the Chariot Nursing Home, Wilmington, Del., on January 7th.

Mrs. Woolley was a member of Trinity Church, Wilmington, where funeral services were held. At the time of her death she was an honorary member of the board of trustees of the Delaware Hospital, Wilmington, and honorary vice president of the National Society of the Colonial Dames of the state of Delaware. In past years she had been active in both organizations. Mrs. Woolley is survived by her son, John A. Woolley; two grandsons, and four nieces.



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Rev. Peter Wallace, c  
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**ST. LUKE'S** Hinman & Lee Street  
Sun Eu 7:30; 9, 9:15, 11 Ch S 9; Weekdays Eu 7,  
10; Also Wed 6:15; Also Fri (Requiem) 7:30;  
MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,  
7:30-8:30 & by appt

**MADISONVILLE, KY.**

**ST. MARY'S** 163 N. Main St. (Hy. #41)  
Rev. W. Taylor Stevenson, Jr.  
Sun 7:30 and 10:45

**KEY**—Light face type denote AM, black face  
PM; add, address; anno, announced; appt,  
appointment; B, Benediction; C, Confessions;  
Cho, Choral; Ch S, Church School; c, curate;  
d, deacon; EP, Evening Prayer; Eu, Eucharist;  
Ev, Evensong; ex, except; HC, Holy Communion;  
HD, Holy Days; HH, Holy Hour; Instr, Instructions;  
Int, Intercessions; Lit, Litany; Mat, Matins;  
MP Morning Prayer; r, rector; r-em,  
rector-emeritus; Ser, Sermon; Sol, Solemn; Sta,  
Stations; V, Vespers; v, vicar; YPF, Young  
People's Fellowship.

**BALTIMORE, MD.**

**ST. MICHAEL AND ALL ANGELS** 20th & St. Paul  
Rev. D. F. Fenn, D.D., r; Rev. Robert W. Knox, B.D.  
Sun 7:30, 9:15, 11 & Daily

**BOSTON, MASS.**

**ALL SAINTS'** (at Ashmont Station, Dorchester)  
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.  
Sun 7:30, 9 (Sung) 11 Sol & Ser, EP 7:30; Daily 7,  
EP 6; C Sat 5-6, 8-9, Sun 8:30

**DETROIT, MICH.**

**INCARNATION** 10331 Dexter Blvd.  
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.  
Masses: Sun 7:30, 10:30; Daily: 6:30

**ST. JOSEPH, MO.**

**CHRIST CHURCH** 7th & Francis Sts.  
Rev. W. H. Hanckel, r; Rev. R. A. Beeland, c  
Sun HC 8, 9:30 (Cho), MP & Ser 11, Ch S 11;  
Thurs HC 12; HD HC 10:30

**KANSAS CITY, MO.**

**ST. MARY'S** 13th & Holmes  
Rev. C. T. Cooper, r  
Sun Masses 7:30, 9, 11; Daily as anno

**ST. LOUIS, MO.**

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschild, r  
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7, Wed  
10:30

**OMAHA, NEBR.**

**ST. BARNABAS** 129 North 40th Street  
Rev. James Brice Clark, r  
Sun Masses 7:30, 10:45 (High & Ser); C Sat 4:30-5

**BUFFALO, N. Y.**

**ST. ANDREW'S** 3107 Main at Highgate  
Rev. Thomas R. Gibson, r  
Sun Masses 8, 10 (Sung), 11:45, MP 9:30; Daily 7,  
Thurs 10; C Sat 4:30-5:30

**COOPERSTOWN, N. Y.**

**CHRIST CHURCH** Church and River Street  
Rev. George F. French, r  
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10;  
C by appt

**NEW YORK, N. Y.**

**THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave., New York City  
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev &  
Ser 4; Wkdays: MP 8:30; HC 7:30 (& 10 Wed); EP 5

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Terence J. Finlay, L.Th., r  
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &  
Ser, 4 Ev, Special Music; Weekdays HC Tues 10:30;  
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals  
Fri 12:10; Church open daily for prayer.

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7; Daily Cho Ev 6

**HEAVENLY REST** 5th Ave. at 90th Street  
Rev. John Ellis Large, D.D.

Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &  
Healing Service 12; HD HC 7:30 & 12; Daily MP 8

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
46th St. between 6th and 7th Aves.

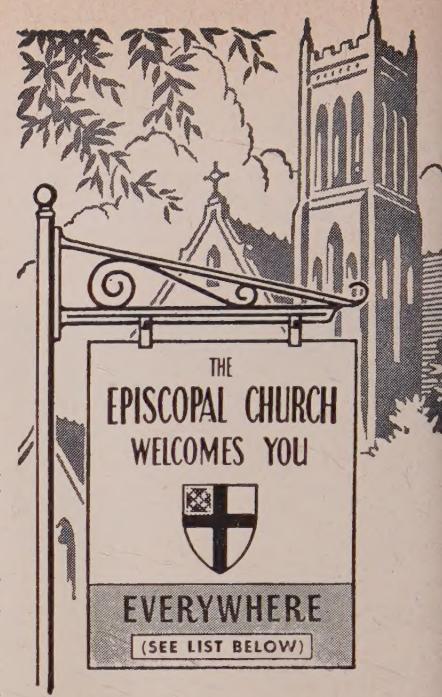
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,  
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,  
4:30-5:30, 7-8; Sat 2-5, 7-9

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, r; Rev. M. L. Foster, c

Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11  
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 5-6

**ST. THOMAS** 5th Ave. & 53rd Street  
Rev. Frederick M. Morris, D.D., r

Sun HC 8, 9:30, 11 (1S) MP 11; EP Cho 4; Daily HC  
8:15, Thurs 11, HD 12:30; Noonday ex Sat 12:10



**NEW YORK N. Y. (Cont'd)**

**THE PARISH OF TRINITY CHURCH**

Rev. John Heuss, D.D., r

**TRINITY**

Rev. Bernard C. Newman, v  
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC  
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;  
HD HC 12; C Fri 4:30 & by appt

**ST. PAUL'S CHAPEL**

Broadway & Wall St.

Rev. Robert C. Hunsicker, v

Sun HC 8:30, MP HC Ser 10; Weekdays: HC  
(Thurs also at 7:30) 12:05 ex Sat; Prayer & Stud  
1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt  
Organ Recital Wednesdays

**CHAPEL OF THE INTERCESSION**

Broadway & 155th St.

Rev. Robert R. Spears, Jr., v

Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 &  
1 MP 9:30, EP 5:30, Sat 5, Int 12 noon; C by appt

**ST. LUKE'S CHAPEL**

487 Hudson St.

Rev. Paul C. Weed, Jr., v

Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-  
8-9, & by appt

**ST. AUGUSTINE'S CHAPEL**

292 Henry St.

Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p-in  
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily  
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

**ST. CHRISTOPHER'S CHAPEL**

48 Henry St.

Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in  
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC  
ex Thurs at 8, 10, EP 5:30

**SOUTHERN PINES, N. C.**

**EMMANUEL CHURCH**

On U.S. 30

Sun 8, 9:30, 11, Ev 6; HD & Wed HC 10; Fri HC  
Healing Service 9:30; C Sat 6

**PHILADELPHIA, PA.**

**ST. MARK'S** Locust St. between 16th and 17th Sts.

Sun HC 8, 9, 11, EP 5:30; Daily ex Mon 7:  
Mon, Wed, Fri 7; Thurs & Sat 9:30; Fri 12:  
Daily 12, 5:30; C Sat 12-1, 4-5, 7:30-8

**RICHMOND, VA.**

**ST. LUKE'S** Cowardin Ave. & Bainbridge

Rev. Walter F. Hendricks, Jr., r

Sun Masses: 7:30, 11, Mat & Ch S 9:30; M  
daily 7, ex Tues & Thurs 10; Sol Ev & Sta  
Fri 8; Holy Unction 2d Thurs 10:30; C Sat

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